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"LIBERTY, HOLINESS, LOVE."

CHARLES W. UPHAM, EDITOR. BOSTON, SATURDAY, APRIL 12, 1845. VOL. XXIV.—NO. 15.

For the Register.

CATHOLIC CHURCH OF CHRIST.

Our Savior recognized the fact that he had *a Church* in the world. 'I am the good shepherd. My sheep hear my voice and I know them and they follow me. A stranger they will not follow. And other sheep I have which are not of this fold. Them also I must gather together and they shall be one fold under one shepherd. Fear not, little flock; it is your Father's good pleasure to give you the kingdom.' The flock of Christ consists of his sheep; of his disciples. And these constitute his Church. While he was executing his personal ministry, *the visible* Church consisted of those who *accompanied* him from place to place. They formed a kind of travelling community, having a common purse which was carried by Judas of Iscarioth. These attendants of our Lord, however, were not the only members of his Church at that time. Besides them, there were Joseph of Arimathea, Nichodemus of Galilee, and the man of whom John spake; 'Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us. But Jesus answered, 'Forbid him not, for no man can do a miracle in my name, who is not with us, and on our part.' And, doubtless, many others.

Between the time of the ascension and the day of pentecost, the proper visible Church assembled 'in an upper room' in Jerusalem. 'The number of names, about an hundred and twenty.' On that memorable day, it received an accession of 'about three thousand souls.' Not long after, the number was estimated at 'five thousand.' They lived in community-form, having all things common. Their organization was just such as their circumstances rendered requisite and useful. The Apostles 'gave themselves to prayer and to the preaching of the word.' They who received the monies contributed for the support of the community. *Deacons* were soon appointed to superintend the distribution of the bread and the alms. Every office grew out of *the work* which the man who filled it had to perform. Converts were admitted *formally* as members of the Church by baptism. Officers were *formally* instituted to their places by the imposition of hands, accompanied by prayer. Yet it was not *baptism* that made one a member of the Chruch; nor, was it *the imposition of hands*, that made a man a Deacon or a Bishop. The Church membership was *first;* the baptism *afterwards* and *the sign* of it. The Deacon and the Bishop were first; the imposition of hands followed, declaring and confirming them. A man sets a mark upon his sheep. The sheep are *his* before the mark is impressed. But if he set the mark on another *man's* sheep, the mark does not make that sheep *his own*. Yet the mark is the legal and proper symbol of ownership.

It was not a long time before there were Christian Churches in Samaria, Joppa, Cesarea, Damascus and Antioch. The community-form was not continued and closely observed, yet they had deacons and deaconesses for the dispensation of alms and helps to the poor and the rich. The organization and the offices were just such as the wants of the Church demanded, and as the gifts and ability of the brethren individually could supply. In process of time, there were Churches in all the considerable cities of the empire; at Alexandria, at Corinth, at Athens, at Rome, etc. Each of these was *a Church*. Not a mere branch of the original Church at Jerusalem, but a Church *of itself*. Yet all these, collectively and abstractly, constituted *one catholic Church* of Christ. The Apostle Paul, recognized such a Church, and calls it, metaphorically, 'the body of Christ' and 'the temple of the living God.' This was the true catholic Church of Christ. Of this Church, every particular Church was *a branch*. In this sense, the Church at Jerusalem and the Church at Rome were branch-Churches. But neither of these could be the *catholic* Church. Because it did not contain *all* Christians. It is a *misnomer* to call any Church *catholic* which does not contain *the whole* of Christ's body on earth. If there were disciples, visible and true, which did not belong either to the Jerusalem-Church, or to the Roman Church, or to the Alexandrian Church, then could neither of these Churches be *catholic and universal*. It is a contradiction in terms to call a Church *catholic*, and yet admit that there are, or may be, true Christians who *do not* belong to it.

Though the catholic Church consists of particular Churches and each particular Church has some form of organization, yet the catholic Church *as such* has no specific organism. It *cannot* have, for the two following reasons: 1. The Lord Jesus *prescribed* no specific organization. 2. He could not have done it *consistently*. He had based discipleship on a different foundation; *on the spirit of obedience and holiness*. 'Then, are ye my disciples, if ye *do* whatsoever I command you. He, that keepeth my commandments, is the one that loveth me.' 'By their fruits, shall ye know them.' The fact of discipleship is not determined by a man's relation to any organic body of Christians. It depends on *the character* of his heart and life. Though it be a great convenience to a man to be assured and certified that he is in a state of salvation because he belongs to a certain Church and observes its ordinances; yet the Gospel furnishes no such privilege. 'God is no respecter of persons.' It is not by an *external* privilege that men 'receive power to become the sons of God, born not of blood, nor of the flesh, nor of the will of man, but of God.' This privilege comes by *receiving Christ*. 'As many as received him, to them gave he power to become the sons of God; to them, who *believe* on his name.' Whoever *believes on the name of Jesus Christ*, is a member of his catholic Church. He may be a member of the Romish Church, or of the Greek Church, or of the Lutheran Church, or of the Presbyterian Church, or of the Episcopal church, or of the Congregational Church, or of no particular Church at all, but it is not by virtue of his relation to any organic body of Christians, but by virtue of *his own faith in Christ* that he belongs to the general—or catholic—'assembly and Church of the First Born whose names are written in heaven.'

If one comprehensive organization were essential to the Catholic Church on earth, it would be impossible for Christ to have such a Church. For it is not practicable, nor has it *ever* been, to unite all the different Christian Churches in *one* organization. The attempt has been very strenuously made. The Churches of Antioch, of Alexandria, of Constantinople and of Rome, have, each claimed the prerogative of being *the model*, and *the head*, of all Christian Churches. Rome especially has done her best, aided by unexampled facilities. Yet no attempt of this kind has ever succeeded. There never has been a *Catholic organic* Church of Christ on earth. Nor do we need the spirit of prophecy to predict that there never will, or can be one. The fact is not consistent with *the freedom* which belongs to the Gospel, nor with *the imperfection* which belongs to man.

Yet it is the duty of Christians to be *one:* one communion, one brotherhood, one fellowship. The Lord Jesus commended them all *to love one another*. He forbid them to exclude one another. Their unity was a thing which lay deeply on his heart. He enjoined it *especially* and *intensely*. He prayed for it most earnestly; and as if it was that *one* thing which comprised *every* thing. 'Holy Father, keep through thine own name those whom thou hast given me that they may be one as we are one. Neither pray I for these alone but for them also who shall believe on me through their word; that they all may be one as thou Father art in me and I in thee, that they also may be one in us; that the world may know that thou hast sent me.' The fact is plain that every Christian who excludes another Christian from Christian fellowship acts the part of disobedience to the command and the desire of Jesus Christ. He refuses to do what his divine Savior intensely besought that he would do. 'He sets at naught the command and the prayer of the Lord that bought him.'

But how can Christians be all united unless they come into one organization and under one visible head? They must do it by the exercise of their *charity*. Let every one *who believes in the name of Christ open his heart and extend his hand to every other one who believes in the same name and embrace him as a brother of the household of faith*. This simple thing will accomplish the whole work. It will make all Christians on earth *one body* animated by one spirit. They will then *love one another for Christ's sake*. They may all retain their own favorite views and organism. But not make them, nor permit them, to be *walls of partition*. And though Romanists do not fellowship all as Romanists; nor Calvinists, all as Calvinists; nor Episcopists, all as Episcopists—and so of all the rest. Yet all may fellowship each other *as Christians*. And which is the higher and better ground of union and fellowship, the distinctive of Romanists, Calvinists, Baptists etc., or the distinctive of *Christians?* Which possesses the greater value, the multiform principle of *Sectarism*, or the simple principle of *Christianity*? For what have you most cause to love a man, either because he believes in the doctrine of *Calvin*, of *Wesley*, of the *Council of Trent*, or because he believes in the doctrine of *Christ?*

But you say that all who profess belief in Christ may not be *true* Christians. Neither do you know that all who profess to believe Calvinism, Methodistism or Trentism are *true* Christians. Yet you accept them as being sincere, unless by word or deed, they contradict and thus forfeit their profession. And why should not this charity be extended to all who profess and call themselves Christians. No new and strange kind of charity is requisite and indispensable for the purpose of enjoying the blessing of universal Catholicity among all Christians. The same kind of charity which enables a Christian denomination to fellowship all who profess to hold the views of that denomination, would, rightly directed, enable all professed Christians to accept and to fraternize each other. A man's heart and character may not answer to his profession. But if this be good and uncontradicted, you ought not to reject him. And what better profession can a man make than to profess himself a *Christian?* Profess faith in Jesus Christ as being the Son of God; the way, the truth, the life, the Savior of men? Is all this nothing unless he endorses your own denominational views? This is sectarism. And this sectarism is the antagonist of catholicity. As long as this narrow spirit reigns the catholicity of Christ's Church is veiled, suppresed, overpowered. The prayer of Christ remains unanswered; its object unrealized. He shows the marks of the wounds received in the house of his friends. 'Saul, Saul, why persecutest thou me?' Why should you prefer the gratification of your own pride to the promotion of my glory?

S. F.

THEOLOGICAL MISCELLANY.

GENUINENESS OF THE GOSPELS.

The following passage, forming the conclusion of Mr. Norton's late learned work, on the above subject, will give the reader an idea of the end and aim of that work—and also remind him of the grounds of evidence and reason upon which our faith as Christians rests. The extract will well reward the reader, from the beauty and eloquence of its style, as well as from its intrinsic worth.

Here, then, we conclude our statement of the historical evidence, both direct and subsidiary, of the genuineness of the Gospels. The catholic Christians bear testimony to their having been written by the particular individuals to whom they are ascribed. The Gnostics confirm this testimony by the proofs which they afford of their genuineness and authority.

We have pursued this investigation carefully and at length, as if there were some intrinsic improbability in the proposition, that the Gospels were written by the authors to whom they are ascribed,—some presumption against it, such as to require a patient removal of difficulties, and an accumulation of strong evidence, to establish its truth. But on the contrary, it is apparent that the Gospels were written by early believers in our Lord; there is not a show of evidence that they were written by any other believers than those to whom they have been ascribed; and nothing is more probable, than that some of his immediate disciples, or their intimate companions, should have left us such narratives of his life.

The founder of our religion, whether one believes, or not, that he was authotized by God to speak in his name, was unquestionably the most wonderful individual that ever appeared on earth. A Jew, a Galilean, in humble life, poor, without literary culture, without wordly power or influence; teaching but for a short time (probably not more than two years); wandering about the shores of the lake of Galilee and of the Jordan; scarcely entering Jerusalem, but to be driven away by persecution, till at last he went thither to perish under it; collecting during his life time only a small body of illiterate, and often wavering, followers; addressing men whose incapacity, prejudices or hatred continually led them to mistake or pervert his meaning; surrounded, and apparently overpowered, by his unbelieving countrymen, who regarded him as a blasphemer, and caused him to suffer the death of the most unpitied of malefactors,—this person has wrought an effect, to which there is nothing parallel, on the opinions and on the condition of the most enlightened portion of our race. The moral civilization of the world, the noblest conceptions which men entertained of religion, of their nature and of their duties, are to be traced directly back to him. They come not to us from the groves of the Academy, not from the walks by the Ilyssus which Aristotle frequented, nor from the Painted Portico of Athens where Zeno taught; but from the mountain on which Jesus delivered his first recorded discourse; from the synagogue and the streets of the small town of Capernaum, of which not a ruin remains to fix its site; from the fishing-boats on the lake of Galilee; from the less inhabited tracts,—the deserts as they have been called,—of Palestine; from the courts of the Jewish temple, where he who spoke, was confronting men plotting his destruction; from the cross of one expiring in agony amid the savage triumph of his enemies. After witnessing such a death, his disciples lost all their doubts. They affirmed their master to be the Savior of the World, the Son of God. They devoted themselves to labor and suffer, and, if need were, to die, in making him known to men. What they strove to impress upon the minds of others was what, as they asserted, he had done and taught. They 'knew nothing but Jesus Christ and him crucified.' It was the history, real or pretended, of his ministry on earth, which was the basis of all their teaching, the essential instruction to be first communicated to all, who were summoned to put their trust in him,—to take up their cross, and follow him in the new path which he had opened from earth to heaven. Now there can be no supposition more irrational, than that the history of Christ, which was thus promulgated by all his first disciples, and received by all their first converts, was lost before the beginning of the second century, and another history substituted in its place. But, if the Gospels contain the history of Christ as promulgated by his Apostles, there can be no ground for doubting, that they were written by the authors to whom they are ascribed, by Apostles and companions of Apostles.

To all the weight of evidence, that the Gospels were written by the authors to whom they have been ascribed, what other account of their origin has been or may be opposed? The genuineness of the Gospel of John has been directly impugned by some modern German theologians. Their hypotheses are, necessarily only developments of one essential proposition, that the Gospel is a spurious work, fraudulently ascribed to the Apostle by its original writer, or by some other individual or individuals. There can be no direct evidence of the truth of this supposition; and with it another must be connected, namely, that this imagined fraud was so successful as to impose on all Christians catholic and heretical, from the beginning of the second century. But, if this be a moral impossibility, then there is a moral certainty, that the Gospel ascribed to John was the work of that Apostle. Yet this brief statement, decisive as it may be, gives but a very imperfect view of those facts and considerations, heretofore presented, which show that any other supposition is altogether incredible.

In respect to the other three Gospels, the attacks on their genuineness and authenticity by many of the modern theologians have been more elaborate. But, if their genuineness be denied there are only two fundamental suppositions, one or the other of which must be made. One is of the same nature with that which has been advanced concerning St. John's Gospel. It may be asserted, that each of them, is a spurious work of some *one* unknown author. But this supposition has been generally felt to be too indefensible. Recourse has therefore been had to different hypotheses, which may all be resolved into one fundamental supposition, that the first three Gospels are, respectively, aggregates of stories by different hands, brought together by different compilers. In the first part of this work, we have examined this supposition under as plausible a form as any in which it has appeared; and, if the view there taken of the subject be correct, there is something like mathematical demostration of its falsity.—But, so far as those hypotheses are connected, as they have been, with the supposition, that the narratives contained in the first three Gospels were distorted and discolored by tradition, there is a moral demonstration of their falsity. The character of Jesus Christ, as exhibited in any one of the first three Gospels, or in all of them taken together, is equally consistent and wonderful. It is, at the same time, a character to which nothing in human history, before or after, presents a parallel or a resemblance. He appears as one, acting under the miraculous conviction that he was the instrument of God, to assure men, on His authority, of their relations to Him and to eternity; and this conception of his character is fully sustained. In the midst of men, who appear as we should expect the Jews of that age to appear, ignorant, narrow minded, dull in their perceptions, indocile, many of them hating him with all the hatred of bigotry; throughout trials of every sort; under external circumstances so humiliating that we shrink from the thought of them, he shows always the same unalterable elevation of character, requiring no human support. We feel that he was not to be degraded by any insult; and that no praise could have been addressed to him, had it come from the highest of men, which would not have been a strange impertinence. If our natural feelings have been unperverted, we follow him, if not with that conviction,—that conviction has been resisted,—but certainly with a sentiment continually prompting us to say, 'Truly this was the Son of God.' But it is folly to suppose, that such a portraiture of character could have been the result of an aggregation of fabulous traditionary stories, which had been moulded by different minds, Jewish or Gentile. The comparison is unworthy of the subject, but it would not be more absurd to imagine, that the finest works of ancient plastic art,—the display of perfect physical beauty in the Apollo Belvidere,—had been produced by putting together the labors of different artists at different times, all working without any model, this making one part or member, and that another.

We may enter upon the inquiry respecting the genuineness of the Gospels merely as scholars and critics, without any previous opinion respecting their contents. To a thinking man, whatever may be his opinion, it must appear an object of great curiosity to determine the authorship of books so extraordinary, and which have had such vast influence. In treating the historical evidence for their genuineness, we deal with historical facts, and our reasoning is of a kind with which we are familiar, and which is fully within the cognizance of our judgment. But if, from the preceding examination of this evidence, it appears that the Gospels are works of those to whom they have been ascribed, then the argument we have pursued, and which we ought to pursue, merely as scholars and critics, or, I may better say, as intelligent men, capable of understanding the force of reasoning, leads to results of the deepest moment. Upon arriving at the end of our journey, on quitting the details of history and criticism, through which it has lain, considerations of another class present themselves to view—we see rising before us objects the most solemn and sublime; we have been brought to the contemplation of all that is of permanent and essential interest to man. Let us examine the reasoning thoroughly as logicians; but, if it will bear this examination, then the conclusion to which it leads is to be regarded with very different feelings from what may have been called forth during its process. If the Gospels were written by the authors to whom they are ascribed, two of them by individuals who were intimate companions of Jesus, eyewitnesses of his ministry, who knew the facts, whatever they were, of his public life, and the other two, by those who received their accounts immediately from such eyewitnesses; then the narrative of his ministry contained in the Gospels is true. The Apostles could not have been deceived respecting the facts which they profess to relate. If Jesus Christ did not by a series of miracles performed before crowds of spectators, by his doctrines and by his exhibition of character, altogether conformed to his claims, give full evidence of his being authorized to speak in the name of God, then the Gospels are not a collection of legends, the growth of tradition in an ignorant and marvel-loving age,—that supposition is excluded by the proof of their genuineness,—they are throughout a tissue of monstrous and inexplicable falsehoods. If the Gospels be genuine, there are but two conclusions which are possible. The narrative of the public life of Jesus contained in them is either essentially true, or it is essentially false; and if false, it is so thoroughly false that we know nothing concerning his character and actions. His immediate followers have buried his history under a mass of prodigious fictions; and these fictions they propagated, in the face of his enemies and their own, among those whom they affirmed to have witnessed the pretended events which they related. The true history of Jesus Christ, of him who really has wrought such vast changes in the condition of men, is unknown; and, instead of it we have fiction of inexpressible grandeur, the conception of some Jew of Galilee, fishermen, tax-gatherers, and others, who were shamelessly and recklessly destitute of veracity. But we have brought the argument to an absurdity so repulsive, that it would be equally offensive and unprofitable to dwell on it longer.

It follows then, that the history of Jesus contained in the Gospels is true. The essential facts of religion have been expressly made known to men on the authority of God. They are facts, glorious, solemn, overwhelming, but as real as the ordinary objects of every-day life; certain, as nothing future in life can be. In our day the belief of these facts is openly rejected; the evidence of them is continually assailed directly and indirectly; baseless and thoroughly irreligious speculations are confidently put forth and widely received as substitutes for Christian faith, of which, as in mockery, they assume the name; and there are many who acquiesce in the general notion that religion may be true, and who regard this notion as a source of consolation and hope, without any such settled conviction of its truth as may essentially affect their characters. But if there be a God in whose infinite goodness we and all beings are embosomed, if there be a future life which spreads before us, and all whom we love, exhaustless scenes of attainable happiness; if that Infinite Being, who so eludes the grasp of human thought, have really brought himself into direct communication with mankind; if the character of Jesus Christ be not an inexplicable riddle, but a wonderful reality, these are truths of which a wise man may well desire fully to assure himself. And perhaps there is no way in which he may attain a stronger feeling of certainty, than when he approaches them as we have done, through reasoning conversant about ordinary subjects of thought, requiring no exercise of judgment beyond the common capacity of every intelligent man, not taking us into the dim light of metaphysical inquiry, involving the use of no uncertain language, and calling forth no doubts from that region which lies on every side beyond the bounds of our knowledge and our powers. The way which we have travelled is such that it may by contrast heighten the effect of the prospect on which it opens. It is somewhat as if, by an easy ascent, we found ourselves standing on a vast height with the unbounded ocean spreading out before us.'

HERDER ON DEATH.

In the years 1773-5, this celebrated scholar, poet, philosopher and divine, preached a series of Sermons on the Life of Jesus, which produced a great impression. The peasants from the surrounding country used to frequent the Church, during the delivery of these discourses, with their Bibles in their hands, to verify the texts of the preacher. The following is from his Sermon on the Resurrection of Lazarus.

"LAZARUS, OUR FRIEND, SLEEPETH! In these words Jesus traced a beautiful inscription on the grave of his deceased friend. It was not from delicacy, but from a deep feeling of truth, that he did not mention the name of death, but spoke of it as a sleep—a soft and sure transition to a better life. And this should ever remain the sole idea and feeling of death in the language and in the thoughts of Christians. The natural sleep is given us as a type, as a daily impression, of death. As, in that natural sleep, the outward part of men undergoes a kind of death, while the vital flame still burns on within, and gathers fresh vigor in its strange and inexplicable retirement, till it returns to renew the limbs and to reanimate the whole external creation, and the joyous morning smiles around us and within us; so what we call death, is but a longer, a more mysterious and more hidden retirement of the vital principle, as preparatory to the renovation of our powers in another life. As without sleep we could not enjoy the coming light of the morrow; so without death, without the quickening and transformation of our mortal remains, we cannot enjoy that brighter morning which succeeds the grave. Sleep and death are brothers—the gentlest and most beneficent necessities of nature—separating, as with the shades of night, one day from another. Thou sleepest, brother of Jesus! deep is thy slumber, narrow thy chamber, and lowly thy bed of dust. But already from afar, whilst as yet thou hearest it not, the step of thine awakener approaches. The hour is come, and the voice of thy friend is heard without thy grave, 'Lazarus, come forth! my friend, awake! the morning is come, and the hours of thy slumber are over and gone! A lovelier morning dawns upon thee! The sunshine of spring is on the hills, fairer than it shone upon thee yesterday! Come forth, my friend! Lazarus, awake!'"

The following exhibits the views of this distinguished man on the subject of INSPIRATION.

"God has revealed himself to the soul of a human being who is to express the revelation in writing: how did this take place? Was it, that this same man ceased for the moment to think, and that God thought for him? Impossible! To think is the essence of a human soul. A soul that does not think within itself, has lost its reason, the freedom of its will, its very being; it is no longer a human soul; it is a nonentity. Thus, the moment that a being external to me interrupts the train of my thoughts, and interposes immediately other thoughts, which are not mine, of which I know nothing, and for which I am not responsible, from that moment I cease to be a man, since the essence of my soul is taken away. And were the Deity to act in this way, but for a single moment, he would perform a miracle of the same kind, as if he had completely annihilated a human soul,—and when he again allowed me to resume my own powers of thinking, had created one anew. What a contradiction! No; it must be evident to every one from the Bible, that every writer has thought just as, according to the capacity of his mind, the direction and proportion of his intellectual powers, the mingling of his temperament, and even according to his acquired knowledge and skill in writing, every one had the power and the will to write. John, Paul, Isaiah, Solomon, David, all have their peculiar mode of writing and thinking; even Jesus Christ—even he, according to the expression of Paul, was a minister of the circumcision: born amongst Jews, educated in Jewish modes of thinking, living and preaching in the midst of Jews, he reared amongst them, and amidst the ruins of their own religion, his own purer, noble, simpler, and more practical religion, the principles of which his apostles after him more widely diffused and more perfectly developed. Thus every sacred writer dedicated the powers of his soul on the altar of God; the Holy Spirit itself consecrated his temperament, and hallowed it to be an instrument of God's purposes. We thus see that God, in a nobler way and in a mode more conformable to his being, through the medium of thoughts and words, is the Author of the Bible. His omniscience had, if I may so express myself, as it were, a nearer eye on the soul of his holy penman: his grace, which exists in every part of the creation, and which sustains with energy every being at every moment, as if it were every moment new-created—illuminated then the depth of their souls in a divine and marvellous manner. Either in dreams or in a waking elevation of the senses it brought forms before the eye of the imagination, and fastened their attention on the same. Thus thoughts arose in their souls, and along with them came words; these flowed to their pen, and became a book for posterity and a rule for the church. They thought under the inmost inspection of God, and under the guidance of his grace; but still always retained in writing their own souls, their own modes of thinking, their own forms of expression; God did not speak *for* them, but *through* them; they were teachers of the church; and what is there revolting and unseemly in this representation of the divinity of our scriptures!"

A SUNDAY AT MOSCOW.

BY STEPHENS.

To one who has for a long time been a stranger to the sound of the 'church-going bell,' few things could be more interesting than a Sunday in Moscow. Any one who has rambled along the Maritime Alps, and has heard from some lofty eminence the convent bells ringing for matins, vespers, and midnight prayers, will long remember the not unpleasant sound. To me there is always something delightful in the sound of the church-going bell—in its effects upon the sense, but far more so in its associations. And these feelings were exceedingly fresh when I awoke on Sunday in the city of Moscow. In Greece and Turkey there are no bells. In Russia they are almost innumerable; but this was the first time I happened to pass the Sabbath in this city. I lay and listened, almost fearing to move, lest I should lose the sounds; thoughts of home came over me—of the day of rest, of the gathering for church, and the greeting of friends at the church door. But he who has never heard the ringing of the bells at Moscow does not know its music. Imagine a city containing more than six hundred churches, and innumerable convents, and all with bells, and these sounding together, from the sharp, quick hammer note, to the loudest peals that ever lingered in the ear, struck at long intervals, and swelling the air as if unwilling to die away. I arose and threw open my window, dressed myself, and, after breakfast, joined the throng, called to their respective churches by their well known bells. I went to the English Chapel, where, for many months, I joined in a regular church service, and listened to an Orthodox sermon; I was surprised to see so large a congregation, though I remarked among them many English governesses with children, the English language being at that moment the rage among the Russians, and multitudes of cast off chambermaids being employed to teach the rising Russian nobility the beauties of the English tongue.

DR. CHALMERS.

Dr. Chalmers resides at a little distance from the city. The doctor's personal appearance is rather different from what I had imagined.—Instead of that thin, spiritual-looking figure which one that naturally associates with his writings, he is somewhat stout and robust,—not one of those 'sound divines,' that according to Cowper, a light blow would demolish, or so delicately constituted as to 'die of a rose in aromatic pain,' but rather with 'Atlantean shoulders broad,' like a pillar in Church or State. When I made some allusion to the great pressure of occupation which the recent rupture in the church must have devolved upon him, he replied that it had been just so all his life—he had never known what it was to be at leisure.

He walked with me to Merchiston Castle, just in the neighborhood. Here I was introduced to the resident family, and their consent being readily given, the doctor led the way to a small upper chamber, where, as I looked round on the walls, wondering what there was remarkable in so ordinary an apartment, the doctor told me that I was in the room in which *Napier invented Logarithms*. A visit to such a spot in such companionship, I thought an incident well worth recording.

LAURA BRIDGMAN.

In our last paper we extracted some passages from Dr. Howe's Report, in reference to the religious education of this interesting person. As the whole subject is connected with important views of mental and spiritual philosophy, and as Dr. Howe has studied the case with great care and treated it with great wisdom and consideration, we wish to present to our readers the following additional passages from his valuable Report.

'It may be said that no human being can have any adequate idea of God's attributes, and that therefore all we have to do is to give Laura such ideas of Him as pious christians form from the study of natural and revealed religion; but, I know not what others may do, I cannot do this. Every man sees God according to his own capacities, and his own nature; the power of poor Laura's God must be weakness compared to the strength of Newton's, who saw Him guiding the huge planets along in their eternal course; the love of her God must be selfishness compared to the love of the God of Howard the philanthropist, who embraced in the arms of his affection the whole human family; but, so must the power and the love of the God of Newton and of Howard, be weakness and selfishness compared to those attributes as seen by the cherubim and seraphim, each of whom see Him with a vision transcending that of the other, all of whom see Him with power transcending human, but none of whom can see Him as He is.

I might long ago have taught the Scriptures to Laura; she might have learned, as other children do, to repeat line upon line and precept upon precept; she might have been taught to imitate others in prayer; but her God must have been her own God, and formed out of the materials with which her mind had been stored. It was my wish to give her gradually such ideas of His power and love as would have enabled her to form the highest possible conception of His divine attributes. In doing this it was necessary to guard as much as I could, against conveying impressions which it would be hard to remove afterwards, and to prevent her forming such notions as would seem unworthy to her more developed reason, lest the renouncement of them might impair her confidence in her own belief.

But various causes have combined to prevent what seemed to me the natural and harmonious development of her religious nature; and now, like other children, she must take the consequences of the wise or unwise instruction given by others. I did not long hold the only key to her mind; it would have been unkind and unjust to prevent her using her power of language as fast as she acquired it, in conversation with others, merely to carry out a theory of my own, and she was left to free communication with many persons even before my necessary separation from her of more than a year.

During my absence, and perhaps before, some persons more zealous than discreet, and more desirous to make a proselyte than to keep conscientiously their implied promise of not touching upon religious topics, some such persons talked to her of the Atonement, of the Redeemer, the Lamb of God, and of some very mystical points of mere speculative doctrine. These things were perhaps not farther beyond her comprehension than they were beyond the comprehension of those persons who assumed to talk to her about them; but they perplexed and troubled her, because, unlike such persons she wished that every word should be the symbol of some clear and definite idea.

She could not understand metaphorical language; hence the Lamb of God was to her a *bona fide* animal and she could not conceive why it should continue so long a lamb, and not grow old like others and be called a sheep.

I must be supposed to mention this only as her faithful chronicler, and to do it also in sorrow. If the poor child spoke inadvertently on such topics, it was without consciousness of it, and she was made to do so by indiscreet persons, not by any communications of mine or of her teacher; we shall never speak to her of Jesus Christ but in such a way as to impart a portion at least of our own reverence, gratitude, and love.

* * * * *

'There is this constant difficulty with her, (and is it not one too much overlooked in the religious instruction of other children,) that being unable to form any idea of virtue and goodness in the abstract, she must seek it in the concrete; and her teachers and friends, frail and imperfect beings like herself, furnish the poor impersonations of the peerless attributes of God.

This difficulty might have been avoided, I think, by the plan which I had marked out for the orderly development of her intellectual faculties and moral sentiments, and which was simply to follow the natural order; but since that plan has been marred by the well-meant officiousness of others, there remains only to remedy, as far as we can, what we cannot cure entirely—the bad effects of ill-timed direction of her thoughts to subjects too far above her comprehension.'

* * *

'There are a great many things with the existence of which most young persons become familiar, but of which Laura, as yet, knows nothing; such as wars, and fightings, crimes of various kinds, severe accidents, and awful deaths.

Not long ago, allusion was made incidentally in conversation with her, to murder and capital punishment, when she instantly asked, with much eagerness, and with an expression of horror, why a man would kill another? The explanation was painful, and probably unsatisfactory; but not more so than that which followed, of capital punishment. She was perplexed to know why men should kill the murderer; and her simple question amounted to asking why they try to remedy one evil deed by perpetrating a like deed; it was as forcible as if put by Beccaria himself; nor could I answer it, except by assuming the homœopathic axiom, 'that like cures like.'

* * * * *

'I should fill a volume were I to enlarge upon this subject, and I must only allude to some of the most striking causes which operate as disturbing forces in the development of her character. There is great fear that so much attention as she receives, and which we cannot prevent her perceiving without constant *management* and concealment, must have a bad effect upon her. And yet the attempt to conceal it might have an effect which would be hardly less bad than would be her knowledge of the truth.

I am afraid that she may be made vain and presumptuous by being so much caressed; and it would be as little consolation to reflect that it was done by the kind and well meant indiscretion of others, as it would be to a father to know that his child had been spoiled by the over fondness of its mother.

I am still more afraid that her peculiar situation may have a hardening effect upon her affections. I believe I have alluded to this before, but it cannot be too much considered by those who would carefully scrutinize her character.—Every body can be useful or agreeable to her in some way or other, and every body tries to be so; but she can be of but little use to them. All exercise kindly offices to her, and are themselves made better by the practice of the kindly feelings; she is merely the recipient, and kind offices long received are apt to be considered at last as something due to one's merit, and to be claimed as a right. It is difficult to find ways in which she may have the satisfaction of being useful to others, and thus train her to habits of kindness until they shall become wants, without some contrivance which she would be sure to perceive, and which would spoil the effect.—Those who have looked upon her case as an interesting experiment for ascertaining the natural character and tendencies of the human heart, must take all things into consideration. They must consider too that the case was novel, that she was the first deaf and blind mute who had been taught arbitary language; that it has not been possible to conduct the experiment of her education in an entirely satisfactory manner; that it has not been practicable to cut her off from communication with ignorant and selfish persons, as it would have been had she been secluded in the bosom of a private family. And after making these allowances, they will, I trust believe that there is much which is beautiful and good in her imperfect nature.'

OLD AND NEW TESTAMENT.

BY ADIN BALLOU.

We propose to demonstrate the truth of the following propositions. 1. That the New Testament supersedes the Old, as a revelation of the *will* of God respecting truth and duty. 2. That Christ Jesus is the only absolutely infallible and perfect teacher of truth and duty, by whom God has spoken to mankind under any dispensation. We propose to establish these positions by the concurrent testimony of both the Old and New Testament Scriptures. If we succeed in doing this, then it will follow—1. That the highest respect we can pay to the Old Testament is to give precedence to the New, and the highest respect we can pay to the divine inspiration of Moses and the prophets is to give precedence to Jesus Christ. 2. That whatever Jesus Christ has taught, commanded and exemplified, as divine truth and righteousness is to be received, obeyed and imitated; whether it agree with or differ from the morality of the Old Testament.

1. The New Testament supersedes the Old as a revelation of the will of God respecting truth and duty. This is evident *prima facia*. For if the Old Testament had been perfect, there would have been no occasion for the New. The bare fact that there is a New Testament necessarily presupposes imperfection in the Old, and implies that the New takes precedence.

This is also evident from the Scriptures of the Old Testament. I will quote but a single passage. 'Behold the days come that I will make a new Covenant with the house of Israel and with the house of Judah: not according to the Covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; (which my Covenant they brake, although I was an husband unto them, saith Lord;) but this shall be the Covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.' Jere. xxxi. 31—34. In relation to this passage the author of the Epistle to the Hebrews say,—'He [Christ] is the mediator of a better Covenant, which was established upon better promises. For if that first Covenant had been faultless, then should no place have been sought for the second.' 'In that he saith, a new Covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.' Heb. viii. 7, 13.

The same great fact is repeatedly declared in the Scriptures of the New Testament; of which the following passages are sufficient proof: 'Who also hath made us able ministers of the New Testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the spirit be rather glorious? 'For even that which was made glorious had no glory in this respect, by reason of the glory which excelleth. For if that which is done away was glorious, much more that which remaineth is glorious. Seeing then that we have such hope, we use great plainness of speech. And not as Moses who put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished. But their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ.' 2 Cor. iii. 7—14. 'But before faith came, we were kept under the law, shut up into the faith which should afterwards be revealed. Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith. But after that faith has come we are no longer under a school-master.' Gal. iii. 23—25. 'There is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope, by the which we draw nigh to God.' Heb. vii. 18, 19.

Thus the Scriptures of both Testaments concur in establishing the proposition that the New Testament supersedes and takes precedence of the Old. To deny this is to throw away both Testaments. For if it be not true, then the Scriptures of both are false. We will proceed.

2. Jesus Christ is the only absolutely infallible and perfect Teacher of truth and duty, by whom God has spoken to mankind under any dispensation. I may say of this, as of the first proposition, it is evident *prima facia*. For if Jesus Christ is the Messiah, the Son of God, the Savior of the world, it *must be true*. But we will go to the Scriptures. First to those of the Old Testament. What say Moses and the prophets? 'I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.' Deut. xviii. 18 He shall fully, *perfectly* declare my will. See this applied to Christ in the 3d chapter of Acts. 'Thou lovest righteousness, and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.' Psal. xlvi. 7. 'Unto us a child is born, and unto us a son is given, and the government shall be upon his shoulder, and his name shall be called wonderful Counsellor, the mighty God, the everlasting Father, and the Prince of Peace.' Isa. ix. 6. These quotations will suffice as a sample of testimony from Moses and the prophets. Now to the New Testament. What says John the Baptist; concerning whom it was declared by Jesus, 'Among those that are born of women there is not a greater prophet.' Luke vii. 28. This prophet, than whom the Old Testament had none greater, says—'I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost and with fire.' Matt. 3: 11. 'The law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.' John 1: 17, 18. 'He must increase, but I must decrease. He that cometh from above is ABOVE ALL. * * For he whom God hath sent speaketh the words of God; for God giveth not the spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.' Ib. 3: 39—36. 'The Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which sent him.' Ib. 5: 23, 23. 'I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.' 'I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.' Ib. 8: 12, 28, 29. 'I and my Father are one.' Ib.

you, I speak not of myself; but the Father that dwelleth in me, he doeth the works. Ib. 14: 6, 10. 'This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.' Acts 4: 11, 12. 'Other foundation can no man lay than that is laid, which is Jesus Christ.' 1 Cor. 3: 11. 'Who is the image of the invisible God, the first born of every creature. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers: all things were created by him and for him. And he is before all things, and by him all things consist. * * For it pleased the Father that in him should all fulness dwell; and having made peace through the blood of the cross, by him to reconcile all things unto himself.' Col. 1: 15—19. 'God who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high.' Heb. 1: 1—3. 'He was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house. Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.'—Ib. 3: 3, 5, 6. 'For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.' Ib. 4: 15.—'Who did no sin, neither was guile found in his mouth.' 1 Pet. 2: 22. 'And being made perfect he became the author of eternal salvation unto all them that obey him.' Heb. 5: 9. If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise up after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed there is made of necessity a change also of the law. * *—'After the similitude of Melchisedec there ariseth another priest who is made, not after the law of a carnal commandment, but after the power of an endless life. * * By so much was Jesus made a surety of a better Testament. * * Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.' Heb. 7: 11—13, 15, 16, 22, 25, 26.

CHRISTIAN REGISTER.

BOSTON, APRIL 12, 1845.

PRESENT CONDITION OF LIBERAL CHRISTIANITY.

From the tenor of many of the religious newspapers, on our exchange list, we apprehend that our Christian brethren, of the various sects, are giving themselves much uneasiness on account of the embarrassment and perplexity, into which we are supposed to be thrown by the extreme speculations and extraordinary views, which some, claiming to rank under our banner, have promulgated. Speculations and views which have occasioned, in various ways, much stir and excitement in the community.

We wish to ask those who have concerned themselves in this matter, what there is in it to embarrass or perplex liberal Christians? We have opened the door wide for freedom and for infinite diversity of opinion and discussion, and we rejoice in whatever promotes them. We are free to utter our sentiments, and free to dispute and debate each others sentiments. When any one of our number publishes or proclaims views or propositions that others think untenable or of fatal tendency, they are free to publish and proclaim what they may deem a refutation or an exposure of them. Of this he, if he is true to the great principle on which we all stand as liberal Christians, will not complain. Our ministers and congregations, in the intercourse they have with each other, follow their own preferences, and of this no one has a right to complain.

The public have a fair opportunity, now, to behold an illustration of the difference existing between us, who have withdrawn from sectarianism, and stand, each one, erect and free in his own individuality, and those who remain within the enclosures of a sect. When two or more persons, within a sect, get into a controversy, or when an individual broaches novel sentiments, contrary, or not known, to the Platform, the whole sect is immediately and necessarily convulsed, but among us controversy and the promulgation of novel speculations extend their effects only to those who see fit to take an interest in them. Those who chose, read the books, those who chose, hear the discourses, of the combatants, or of the professed Reformer. Those who prefer to take no interest in the matter, are not touched or affected by the excitement it occasions, which, being thus voluntary, is healthful and invigorating, and imparts life and power.

When our orthodox friends point to passages in the writings of any one, claiming to be a liberal Christian, and call upon us to denounce and excommunicate him, we have an opportunity, in reply, to explain to them and to the world, the ground on which we stand, and which we believe to be the solid foundation on which Christ planted his kingdom.

As individuals, we have a right, and, if we think that the essential principles of the Gospel are assailed, we are bound, to resist the error and maintain the truth—to avail ourselves of every fit occasion to do it, at the corners of the streets, in the social circle, at the meeting of the Church or of the Congregation—from the pulpit and the press. Our ministers and societies have a right to express and vindicate their views and feelings on the subject. It is a violation of every principle of liberty and truth, to call it persecution for us to exercise this right, and act up to this duty. But beyond this we cannot go. These are the only legitimate means for the refutation of error, and defence of the truth.

But then it is said by our kind guardians and advisers of other sects, you must silence or disavow the promulgators of sentiments, inconsistent with the foundations of the faith, or you will be held responsible for them, and all be involved in the odium of a common infidelity.

This notion of responsibility, for the opinions of others, is the fruitful source of most of the persecutions under which Christendom has groaned. It is the wretched pretence for all sectarian intolerance and domination. When the Reformation took place, men rushed, in the exhilaration of their freshly acquired freedom, to greater extremes even than are witnessed among us. Much scandal and odium were thereby brought upon the entire body of the Reformed party, suspicions were excited, alarm was awakened. The artful enemy, and the timid and narrow-sighted friend, united in spreading the alarm. It reached the prominent leaders of the Reformation, and they felt that their own reputation and that of their cause was at stake, and, deluded by this baleful idea, Calvin and Luther, and their associates, applied themselves to repress peculiar, extreme, and eccentric speculations. They went to work to frame creeds, and build up barriers, and organize a persecuting power to suppress and punish heresy and error.

This imagined responsibility for the opinions of others darkened over the bright morning of the Reformation, and fastened upon the neck of Protestantism a yoke which, in the then rigidly established system of Calvinism, was heavier than had been imposed by Rome.—We claim to have revived the great first principle of the Reformation—freedom of conscience, freedom of profession—the sanctity of each man's judgment, and the sanctity of each man's profession. We must never allow ourselves to be led by this idea of responsibility for the extravagances or inconsistences of others, to move one inch towards a concentration of our forces, for the purpose of suppressing or controlling them.

Error will be more effectually corrected, and truth more gloriously vindicated, by leaving the cause of religion in the hands of individuals, and under the guardianship of our several congregations, than if, in an organized and united form, we acted against the one and in favor of the other. And in the end it will be found that a more effectual faith will have grown up, and infidel error find less shelter, on the open ground we occupy, than within the enclosures of creeds, or behind the ramparts which sects can rear.

PROFESSOR KINGSLEY OF NEW HAVEN.

The newspapers inform us that this gentleman has embarked for England, having been prevailed upon to visit Europe for the purpose of collecting books for the Library of Yale College. It is stated that when he took leave of his friends and home, he was followed from the College Green to the landing, by the members of the institution, consisting of some three or four hundred students, and that when the steamboat swung off from the wharf, the feelings of the entire collegiate body gave themselves utterance in three warm and hearty cheers. The benedictions which those young men expressed, and the prayers that he might have a pleasant voyage, a prosperous tour, and a safe and happy return, which rose from their breasts, are multiplied from the lips, and in the hearts, of hundreds and thousands of others, who could not participate in that interesting and affecting scene. Professor Kingsley is a scholar of real attainments and of a refined taste, and a gentleman of the true stamp—of simplicity dignity and benignity of manners—and whom all, of every sect, respect and esteem.

He is one of three eminent and learned individuals who, for nearly half a century, have sustained and adorned the College Faculty at New Haven. President Day has been in office there 47 years, Professor Silliman 46 years, and Professor Kingsley 44 years. As Professor Silliman observed in his Address to the Alumni of that College 'no other instance of the kind exists in this country.' The circumstance is most honorable to each of these distinguished teachers, as it has been most fortunate and auspicious in its influence upon that venerable and prosperous institution.

PROFESSOR BUSH.

We understand that Professor Bush, of New York, during a short recess from his home engagements to be spent in our neighborhood, proposes to occupy three or four evenings in presenting, in the form of Lectures, the results of some of his farther investigations into the class of subjects connected with his recent work on the Resurrection. He designs, we learn, to offer additional proof that the resurrection of Christ was in a celestial and glorified, instead of a material body; and to offer some new and interesting views on the Scripture Doctrine of the Soul, considered in relation to the tenet of the Resurrection. The design of the whole is to throw light upon that part of our nature which connects the present with the future life. From what our community have formerly known of Professor B.'s mode of treating subjects of this nature, we presume no risk is run in saying that he will serve up an intellectual entertainment well worth the time and attention requisite to enjoy it. [Salem Register.

Professor Bush is delivering his lectures in this city also, and we cannot doubt that the novelty of his manner of treating this most interesting subject, and his well merited reputation, will secure him a large audience.

For the Register.

HARVARD UNIVERSITY.

Mr. Editor,—It has occurred to me, lately, in reading the accounts of the various movements, which have recently been made by a portion of our Orthodox friends, in connexion with their *new allies*, against those who have, at present, and of right, a controlling influence in the Boards of Harvard University, that it would be well to suggest to them the propriety of *trying, in the first place, the effect of example*.

The fact is well known that a majority of all the colleges in New England are, at this moment, in the hands of the Orthodox; and that all but one or two, are under the control of what are termed the Evangelical denominations.—Now, if those persons who have recently conceived such a horror of *sectarianism*, as it regards Harvard, are really sincere, and are desirous of encouraging the adoption of more *liberal principles;* would it not be well for them to make a beginning, where they already have the power?

There is Williams', for instance; a child of the State, (if it is the reception of the money of the State which makes one) no less than Harvard, where the trustees have been Orthodox, almost without exception, and the officers and instructers, perhaps, without any exception; and where '*Vincent on the Assembly's Catechism*' *is studied as a classic, every Saturday forenoon throughout the Senior year*, and, in some instances, at least, is made a part of the examination, for the Bachelor's Degree; would it not be well for them, in the first place, to effect a change in that Institution; so that 'a majority of the clerical members shall not be taken from any one denomination,' and so that Unitarians will be eligible to *some* of the professorships when they may chance to become vacant?

There is Amherst, likewise, and Yale, and Dartmouth, to mention no others, that are under the control of a similar influence, and are managed in a similar way. Would it not be well for them to try, in the first place, and effect similar changes in them? Then we shall be ready to believe that they are *sincere in their professions*, and actuated by no selfish motives. We shall respect them for their consistency, and be willing, I doubt not, to meet them even more than half way.

But if this does not satisfy them, if their only object be to change the form of sectarianism, which they are wont to charge upon Cambridge, to introduce sectarianism of a different kind, the effects of which we have already sufficiently experienced in more ways than one, then I would inquire, whether there would be any harm in conveying to them the intimation, that we shall not act alone on the defensive! That, possibly, we may be disposed 'to carry the war into Africa!'

There are those who know something about the sectarianism of other institutions; and the writer of this article is one. He is able to speak of occurrences, all of which he saw, and part of which he was. He will not volunteer, however, in this business, unless there is a necessity for it, and he will not shrink from it, if duty calls. Perhaps there may be others of a similar mind.

Those who are disposed to make attacks upon the University, on account of its sectarianism, may be profited by the advice given in the old proverb: 'People who live in glass houses ought not to be the first to throw stones.'

An Alumnus,
but not of Harvard.

For the Register.

Is it a necessary evil with the Unitarians as a denomination, that so much coldness and indifference to religion should be manifested, not only by those who attend their meetings, but even by its own members? Is there anything in the profession of Unitarianism, which prevents either its ministers or people, from manifesting the same zeal, the same earnestness, the same warmth of feeling, and devotedness to the cause of religion, which we find manifested by many other Christian denominations? Unitarians have never yet taken that lofty station in society, which they are destined eventually to take if they will only make the proper effort. The fact that they profess themselves to be the bold, and fearless advocates of freedom in thought and deed, gives them an almost unbounded field for action, and power nearly unlimited, to enter upon that field of action, and combat with the giant sins and follies of the age, in a manner to produce a lasting and powerful effect. This freedom of thought, and of conscience in matters of religion is a magnet, which is to draw all creeds, sects, and denominations, towards one common centre and unite all Churches, and people, on earth in one, 'that there be one Church on earth even as there is one in Heaven.' Unitarians have a theory and a manner of explaining the Scriptures which they believe to be right, and when they look about them and see the thousands of old and young, who have as yet made no profession of religion, why should they hesitate to put forth every reason and argument within their reach to induce others to embrace Christianity. Unitarians can do this without the fear of being charged with the wish to gain proselytes, for if they *have*, as they *profess*, no creed but the Bible, then surely, all of every name must rejoice when one sinner is turned from the world, and induced to take the Bible as his highest rule of faith and practice. Of no other denomination of Christians now existing can this be said. No other denomination could make the same exertions for the promulgation of Christianity without being charged with proselytism. But, to close as I began, why is it in face of all these facts, that Unitarians are so cold and indifferent in the performance of religious duties? Why so little zeal in the cause of religion? Why so little interest manifested in the missionary cause compared with some other denominations? In a word, why should they stand in the background in all, or any of these things, when from the very nature of their position, and from the circumstances by which they are surrounded, they should be at the head?

A Unitarian.

Bolton, April 7th, 1846.

For the Register.

New York, 30th March, 1845.

Mr. Editor,—I see a suggestion in your paper, from a writer in Brooklyn, that the Rev. Mr. Pierpont should come to this city, and commence his labors among us. I beg leave to add my decided opinion in favor of it. Here is a field of labor, in which the harvest is ripe for the sickle. Unitarianism is on the increase, and much dissatisfaction exists, among a very large class, with the less rational sects. This class will not attend, or but rarely attend, any church. They soon become disappointed, dissatisfied, and offended at the doctrines which they hear; and, if they do not become scoffers, they maintain a quiet opposition to doctrines which offend their sense of justice, their knowledge, and their reason. There is another large class who would attend church, if there were places at which they could attend occasionally, without attaching themselves; who now visit, more or less, the churches and chapels, the lecture rooms and debating halls of the city, in quest of knowledge, and correct ideas, many of whom are not rich enough to pay the price of a pew in our costly churches. Not that I would say a word against the beautiful and costly, for those who wish them; but I wish to speak for the numerous class, who would be happy to attend some church, perhaps frequently, where a reasonable and consistent religion was preached, and which would not be beyond their means to pay. For this class, we want a church or chapel, which would furnish accommodations for what may be called *floating worshippers*.—Many of these, I know, would soon be charmed with the simplicity, beauty, and reasonableness of our faith, and would thus add greatly to our increase.

The circumstance of the burning of Mr. Dewey's church, which caused him to preach in the Stuyvesant Institute, has added greatly to the approbation of the public, and the increase of our religion in this city, by giving free access to all who were disposed to drop in occasionally, and thus were led to hear, learn, and approve our doctrines. The same thing is now in process with Mr. Bellows' church, which meet at the 'Apollo' in Broadway. Many Quakers, especially of the liberal class, finding our doctrines agreeing with their ideas, have been disposed to attend, and are now to be found among the most intelligent and delighted listeners.

I am also of the opinion that religion, at least in its society form, is too costly for the million. How is this to be remedied? This charge of costliness will lie as strongly, in this city and Brooklyn, against our societies, as against any others. It is, I am well aware, considered an evidence of our prosperity, and in one sense it is so. But for what purpose is religion; and what makes up the motives to those who preach the gospel? Is not the improvement of mankind, and the diffusion of truth and virtue a necessary part of the object! Is not our success to be counted in *souls*, as well as *coin!* in the diffusion of peace, happiness and virtue! Undoubtedly these are, and always have been, the principal motives.

I have no disposition to dictate; but wish to speak for those numerous classes, to which I have alluded; and to suggest some hints, which I hope may be useful.

Very respectfully,
Yours, &c. O. H.

For the Register.

Newport, March 31, 1845.

Mr. Editor.—You will do a favor to more than one of your readers, by publishing these lines, from the late lamented Lieut. Robbins, of this place.

THE MISSIONARY'S FAREWELL.

Native land! thy shores are dying
In the softly fading west.
While the night-breeze, wildly sighing,
Curls the darkening billow's crest.

Hearts that throbbed in sweet communion
With my spirit's inward power!
Must I break our holy union
In this sad, this parting hour?

No! the love that nobly rises
Victor o'er the gloomy grave,
In its ardent flight despises
Every barrier of the wave.

Bear me on, then, restless ocean;
Though to distant climes I roam,
Faith, on wings of strong devotion,
Wafts me to my spirit's home.

I must rear the holy banner,
Where no Christian foot hath trod,
Never rang one glad Hosanna,
Upward, to the Christian's God.

Through the desert, dark and dreary,
Where no rose of Sharon springs,
I must run and not be weary,
Strengthened by the King of Kings.

What though Heathen roar around me,
Louder than this stormy sea?
Jesus' love with praise shall crown me,
And the savage bend the knee.

O'er the Pagan's prostrate altar,
O'er the idols broken shrine,
Barbarous lips shall humbly falter
Prayer to Him, whose cause is mine.

Then I'll point the broken-hearted
To the all-atoning blood;
When the ties of earth are parted,
Bid them anchor on their God.

Those whom faith divine hath given
Seals of pardon, strong and sure;
By the hopes and joys of Heaven
Bid them to the end endure.

When, at length, mine eyes are closing
In the field of Christian fight,
May their dying glance, reposing
On that sacred banner's light,—

See it high advanced, and streaming
O'er a free and blood-washed throng,
While they hail its power redeeming,
With the ransomed captive's song.

Bear it on! in triumph bear it,
O'er the prostrate gates of hell!
He who wins the crown, shall wear it;
Christian warrior, bear it well!

Bear it on, though mighty powers
Fain would crush its glories down;
Can they match a God like ours,
Blasting nations with a frown?

He hath looked in anger on them,
From the lightning of his cloud;
Hark! the Desert calls upon them;
'Where are ye, the great and proud?'

Bear it, till one loud Hosanna
Shake the star-lit thrones above;
All on earth have kiss'd the banner
Of a Savior's dying love!

For the Register.

CONSCIENCE.

The conscience is a part of the intellectual and moral nature, which makes that all of himself of which any man has knowledge; that which he cares most about, and which it is his aim to make happy. Conscience, therefore, must be considered as having its cravings, as well as the appetites and passions, and these are not to be overlooked without a sense of suffering. Thoughtless youth, or the habitually depraved may say, that conscience may be made insensible, and cease to be troublesome by persevering neglect of it. But they should consider that the mother's care and supervision is not more important to the infant, than conscience is to the welfare of the adult. For what is conscience but the light that shows where moderation ends and excess begins; where is the line between your right and that of another, to pass which, subjects you to the hazard of incurring injury to yourself in return for doing an injury to him; which gives you all through life the proper knowledge of how to turn all other knowledge to good account. You may have the science of positive laws, and all other science, at your finger's ends, but a hardened conscience will betray you into a perverse use of all, and in depriving you of the guide of moral principle, convert all your accomplishments into means of making your habitual misconduct only the more mischievous and odious, and crown you with thorns. But, says one, we hear but little, commonly, of the action of the interior monitor, and, further, by the appearance, at least, of common consent, among mankind, to acquire and possess wealth, knowledge, rank and fame, as ultimate ends and substantial goods, they must be considered as exerting a magic power over the operations of the intellect and affections, causing them to move kindly and pleasurably, lending all their aid to perfect the enjoyment of the individual to the extent of his external resources, and driving conscience into retirement, as too mean and humble a thing to appear in power where there is the glare of prosperity. But none know better than the wicked themselves, how false is all this. The splendor of opulence and rank, which dazzles every one else, shines not to the eye of the guilty. Conscience takes its place on his pillow, each night, but not to sleep; and when, during the hours of revelry, and amidst the din and bustle of the day, it seems to sleep, it sends forth from the back chambers of the mind its lowly notes of admonition, complaint and threatening, which will be heard in despite of all, and will shed a gloom over the brightest sun.

For the Register.

FAST DAY AND SUNDAY SCHOOLS.

The last Fast day, as usual of late years, was improved by a number of our religious societies in the afternoon by a public meeting of their Sunday Schools. This was the case with the Bulfinch Street Society, whose Sunday School was assembled in the Church at half past two, presenting a most interesting scene, with which was connected some profitable and useful exercises. As the pupils proceeded in beautiful order, entering the Church from the vestry, to the several seats assigned them, a portion of the infant class stationed at the altar, were singing an original hymn.

Early as we think or talk,
We in God's own way would walk;
Early as we feel or speak,
We the Sunday School would seek.
Help us each the way to find,
How we may be good and kind,
How with temper sweet and mild
Each may be of Christ the Child.
* * * * * *
As we strong and older grow,
More we'll try to feel and know;
Hither come from year to year,
Early in our class appear,
Love our teachers, love the place;
Grow in stature and in grace;
Live a life of truth and love,
So be meet for bliss above.

Prayer was made by Rev. Mr. Gray their Pastor; other original hymns were sung, and addresses made by Rev. Mr. Babcock of Providence, and by Rev. Charles Brooks and Rev. Edward T. Taylor of this city. The house was crowded with an attentive audience, and the exercises such as to interest and instruct both the child, the teacher, and the parent, who were successively and respectfully addressed.

The afternoon of the same day was devoted to a like purpose by the Society at Charlestown of which Rev. Mr. Ellis is Pastor. The exercises were of a similar character, a prayer, hymns sung by the pupils, and addresses by Rev. A. B. Muzzey of Cambridgeport, and by their Pastor. Another celebration was held at the Church in Dorchester, of which the Rev. Mr. Hall is Pastor, on the afternoon of the same day. Exercises, singing by the choir, prayer by Rev. Mr. Hall, and an address to pupils, teachers and parents by an agent of the Sunday School Society. The last little missive of this latter Society, 'My Early Home,' was distributed among the pupils, and received with great favor.

We rejoice to learn of these early movements in our several Societies, indicating a continued and warm interest in their several Sunday Schools. There never was a time perhaps when they were more needed. Prosperity is a season always of great moral danger; and the only way to arm ourselves against it, is by keeping alive, in young and old, a lively sense of religious obligation; of our dependence upon God; and the necessity of a true Christian life, for the safety and salvation of the soul.

L.

NEW PUBLICATIONS.

I. The Farewell Discourse of Rev. Alpheus Harding, delivered Jan. 5th. 1845, to the Congregational Church and Society in New Salem.

The occasion, when this Sermon was preached, was one of great interest, undoubtedly, to the parties concerned, as it brought to a close a ministry that had lasted through more than thirty seven years. The following extracts illustrate the views of the author, and the character of the discourse.

"In the review of my preaching, I find that the first discourse I delivered was, 'on the authenticity of the Holy Scriptures, or the truth of the Bible as a revelation of God's will to man.' On this foundation, all the doctrines of Christianity, so comforting to the humble penitent, so consoling to the afflicted, and so supporting in the hour of death, must stand. And on this foundation all your hopes, built upon Christianity, must rest.'

* * * * * *

'In discoursing on the *official* character of Jesus, I have ventured to say neither more nor less, than the simple, plain, and explicit language of Scripture teaches; that 'he is the Son of God, and a teacher sent by God,' to make known with authority the way of salvation; to reveal the Father, the will and purposes of the Father; and, as such, deriving all his power and authority from the Father who sent him; worshipping, serving, and obeying the Father; and, consequently, separate from, and subordinate to the Father;—but still, in the judgment of God, sufficient to all purposes of human salvation.'

* * * * * *

'A creed in human language as a bond of union, always has been, and from the nature of the thing, always must be, a source of disunion, bitterness, and wrath; and as a test of Christian truth, it invades the province of the great head of the Church, invalidates the sufficiency of the Scriptures, and is in direct opposition to the great protestant principle, 'that the Bible, the whole Bible, and nothing but the Bible, is the creed of Christians; that the Bible is the sufficient, and only rule of faith and practice; and that it is the right and the duty of each individual to read and judge for himself.' * * * * The real contest lies between the liberal and the exclusive of all Christian sects and communions; those who, turning away from tribunal and anathema, shall appeal to conscience and to God, making the rallying point and motto, one standard—the Bible; one Master—Christ.'

And my Christian brethren, can I doubt, on which side, in this great contest, you will be found! Need I repeat in my farewell address the great apostolic exhortation to 'stand fast in the liberty wherewith Christ has made you free!' To stand fast in this liberty, is not merely to abstain from imposing on others any tests of communion and fellowship, separate from the Bible and a course of conduct conformable to it; but it consists *chiefly* in *refusing submission* to any thing beyond these, when attempted to be imposed by fellow disciples.'

II. The Child's Friend; designed for families and Sunday Schools, edited by Eliza L. Follen. Vol. IV. No. 1. April 1845.

The present number of this little work contains the usual variety of articles, and fulfils the design of its publication. The leading editorial article on the 'Joy of Christ' expresses, in a pleasant and interesting form, valuable and excellent sentiments.

'Jesus, I believe, was a cheerful being: did not the scribes and Pharisees find fault with him because he ate with publicans and sinners, and because his disciples did not fast? and did he not, in his vindication of his friends, compare the pleasure they enjoyed together to that which the bridegroom enjoys with his friends! Did they not accuse him of 'coming eating and drinking,' and call him a wine-bibber! While these charges of the Pharisees showed their malice, they also prove that there was nothing gloomy, nothing ascetic in the life and manners of Jesus, but on the contrary, that which indicated a genial nature and a rejoicing soul.

Another evidence of the cheerfulness and happiness of Jesus was the intimacy of children with him. Children turn away from a gloomy and sad countenance; but in the life of Jesus they are spoken of as if they followed him. * * * We are led to believe that he enjoyed outward nature, who speaks with such a loving admiration of the beauty of the lilies of the field as did Jesus. He walked about with his disciples on the Sabbath day, which was a day of gloom and retirement with his countrymen, but not so with him and his followers. It seems to me as if the countenance and manner of Jesus must have said to all, 'Be of good cheer.'—Think too of the infinite joy which Jesus must have experienced from the power he possessed to heal the sick. Take the most selfish being you know, and you would see his hard face beam with joy at finding himself endowed with the power to restore a sick brother to health.—What intense delight then must the loving heart of Jesus have experienced when he restored the leper, opened the eyes of the blind, and sent the lame away leaping and rejoicing and praising God.

And what words can do justice to the joy Jesus must have felt as the comforter of the mourner, the restorer of dying hope and drooping faith? Who of us even, selfish as we may be, would not suffer all things for a moment of such joy as Jesus must have experienced from his works of love and mercy! Still more, who can enter into the bliss of Jesus when he saw that his words had raised the lost soul from the grave of sin! When she who had been a sinner washed his feet with her tears and wiped them with her hair to express thus feebly her unutterable love, must not the joy of Jesus at that moment have outweighed a life of privation and sorrow?'

III. Brownson's Quarterly Review, No. VI. April 1845.

The first article in this number is entitled "The Church against no Church.' The following paragraph contains the pith of the argument by which the editor pleads the cause and enforces the claims of the Catholic Church.

'Now, it needs no words to prove that a faith which is not grounded on the the word of God, who can neither deceive nor be deceived, will not answer our wants, will not be proof against the many "fiery trials" to which it must needs in this world be subjected. But we have no such faith merely because we have the Bible in our possession, nor because the Bible contains the word of God, nor because we read and study it and believe that we believe it. We have such a faith only on condition of knowing infallibly that what we take to be the meaning of the Bible is God's meaning; for the faith is belief of the truth as it is in Jesus, not as it may be in us. We ask again, Can private reason give us this certainty?"

Is there any other reason in creation than *private reason?* Can reason exist or be imagined to exist anywhere but in each individual mind? Surely the reason of all societies and associations, of all Churches, or, as Mr. Brownson would say, of *the* Church, is and can be nothing more than an aggregation of the private reason of its individual members.

This is a very interesting number of Mr. Brownson's Review, written in his plain, free, and lively style, and presenting strong views of the subjects he treats.—The article entitled 'Catholic Magazine and Ourselves' is as pleasant a piece of ingenuousness as we remember to have seen. He frankly recounts the history of his changeful faith, and as he traces its windings, hesitates not to acknowledge that he has been 'all things by turn and nothing long.' We incline to think, nay we hope, that Mr. Brownson has brought his wanderings to a close. We are glad he is cherished with the favor, and regarded with the confidence, of our Catholic fellow citizens. The circulation of his sprightly and able magazine among them will be beneficial to them. He cannot avoid, so long as the pen is in his hand, indulging in free speculations, and scattering around bold and strong criticisms on men and things, and what we most desire is to see ability, genius and enterprise operating within the bosom of every sect, and stirring them up to a healthy and progressive activity and life.

IV. Deism or Christianity. Four Discourses, by N. L. Frothingham, minister of the First Church.

These discourses are severally entitled *Evidence, Creed, The Difference, The Warning*, and are characterized by the usual traits of Dr. Frothingham's style. They were prompted, no doubt, by a sense of duty which we should suppose would bear upon every preacher of liberal Christianity, at the present moment, to define and enforce the grounds and the nature of his faith. We most cordially and earnestly commend these discourses to our readers,—they are written with great beauty of language, eloquence of conception and expression, and a spirit of earnest solemnity suited to the topics and the crisis. The following extracts are specimens of their style, and contain sentiments to which we invite the most serious attention.

'Begin with the story of the old nations that preceded the Savior's advent. The most striking fact in the whole scene to the thoughtful eye is, that all permanent instruction seems to have been handed on from the beginning through one principal channel of communicatioon. A single, continuous line of light traverses the obscure and confused waste of the centuries. Abraham and Israel and the posterity named after them, would appear, though they had been nowhere called so, the appointed race. What became of the other tribes and civilizations in the primitive East, the cradle of nations? What have they communicated to the treasury of religious improvement? The wisest have left no mark nor sign. Tyre, proverbial for its knowledge as for its prosperity, is as bare of useful memories as the rocks to which it is reduced are of the forts and palaces that once crowned them. Now, as the prophet predicted, it is scraped of its very dust, a place to spread nets on. Whatever monuments remain further towards the rising sun are the work of unknown people, and bear not even an inscription; while down at the South, in the land of Egypt, where so many colossal antiquities are covered over with strange characters, nothing is read from them for the encouragement of humanity. They are ruins, or what no time seems able to ruin, standing up in the desert; melancholy with the past, and as void of promise for the future as the bandaged corpses are, that crowd there the pits of earth and rock in disgusting perpetuity. The only use they serve is to illustrate the live pages of the history and the psalm and the prophecy of that despised nation, which once leaned upon the Egyptian kings but to show how vain it was to make flesh its arm, and was overrun by Babylonish invaders but to point the moral of impious power overthrown.

But the Jews, you say, were a wretched generation of men, contradicted in their views, belittled by their peculiarities, half barbarous, apostate from the very faith they made their boast of. To whatever extent this should be granted, so much the more wonderful is it that it pleased God, through such a feeble and humble instrument, to lead on the progress of his family below, and prepare the way for him who should come. Besides that their Scriptures are the universal text-book of sacred learning,—no language like theirs to kindle the devotions of the highest and most accomplished minds,—they constituted the preparation also, as has just been hinted, for the Gospel, which was to explain and complete their whole purpose.'

* * * * * *

Whom do men say that I, the Son of man, am?—Matt. xvi. 13.

'They said various things. They were not agreed. Some thought that John the Baptist had risen from the dead; as we are apt to connect a present wonder with some other that has recently agitated our minds. Others believed that Elijah had returned from the skies to which a chariot of fire was said to have translated him; for he was the most illustrious name among the Israelitish prophets, and a tradition ran that he was to be sent, 'before the coming of the great day of the Lord.' Others fancied that some one of the old seers of Judah had taken the form of a youth, and was breaking the silence of more than half a thousand years. They acknowledged him as an extraordinary person; but who he was they differed in telling. When Simon Peter was asked his opinion, he made the memorable confession: 'thou art the Christ, the Son of the Living God.' To this the Son of man assented. He pronounced a blessing on him that uttered it, and declared that upon it his impregnable church should arise and stand.

One might suppose, then, that this question must be forever laid to rest among those who profess his religion. But this is very far from being the case. Voices are divided now as much as they were in the beginning, though in other ways and upon other accounts.'

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'I will call your attention to but one description more of persons, responding to that question of Jesus, 'who do men say that I am?' They approach much nearer to us than those that have been named hitherto. They seldom detract from the personal excellence of the Redeemer in the slightest degree. On the contrary, they represent this as pre-eminent. They love to lavish terms of admiration upon the great Jewish reformer, the sage of Nazareth. As if they would make amends for stripping him of the offices, which the New Testament ascribes to him and the gratitude of mankind has accepted, they take pains to spread a gaudy coloring of rhetorical applause over his life and character. But they deny that he was 'approved of God by miracles and signs which God did by him;' or that anything out of the common course of nature accompanied his stay upon the earth. They deny that he knew any more than others, excepting as there was a brighter spirit in him, or that he could do more than ourselves except so far as he was better than we. They maintain all the general truths that Jesus taught, as truths of natural religion; and therefore sometimes do, though often they do not, claim the title of Christians. Whether they do or not, they may be devout and good persons. This must be conceded, for nothing is more obviously true; although for one I cannot look upon them as Christian believers;—Christian men, if you will,—but not believers. To them Jesus is an illustrious teacher, but no master. He possesses worth, but no special authority. Although one of the Apostles says, 'if Christ be not raised, your faith is vain, and we are found false witnesses,' they say that he either revived because he never really died, or that if he had actually expired he never rose. Now if his Gospel be a mistake, it is of no great consequence to us how beautiful they paint that error, nor with what empty parade of gilt language they may testify their respect for it. If he had no other credentials to speak from than *might* have belonged to one of the Scribes of that day, or one of the pretenders of this, I am not much concerned to know of his doctrine. If a virtuous and discerning spirit, however transcendent you make it, was his only distinction,—if the heavenly glory that has gathered about his history is but an after-thought and a superstition,—if he was not really the personage that he claimed to be if we can put the least reliance on any part of the record,—he is no Savior to me. It is his promise that I want; his right to declare it, and his power to make it good. If no particular authority was given to him, and in this leading respect he also is 'become weak as we, is become like unto us,'—I see no reason for setting up any more churches in his name; I see no propriety in continuing to spread upon a worn-out pulpit the Scriptures that have received the lie. I know what is right in conduct without him. I can see the beauty of religious sentiments without him. But I cannot feel the assurance of faith without him. Here is wanted the testimony that he brought from on high,—the covenant that he confirmed,—the pledge that he gave and redeemed. Nothing is gained for that assurance by freeing him from the reproach of being an enthusiast or a deceiver. Indeed, it is difficult to see how his character can be thus freed, on any supposition that makes him less than the Christ of the Gospels. If he is not allowed to be that, the objectors may as well go back at once to the position that was mentioned at first, and say, he is no one,—fabulous altogether. For how can they separate one part of his words from another, and one part of his actions and life from another! Or what do they know of him at all but from those very writings which they throw into discredit! However they may extol him in high-wought phrases, it is but like weaving a robe of rhetoric to throw over an ideal being; if it does not resemble still more the homage of the knee to the Prince of life whom they depose.'

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I am the door: by me if any one enter in, he shall be saved, and shall go in and out, and find pasture.—John x. 9.

'He who spoke these words founded his claim to be listened to and believed, not on being wiser than the rest of mankind and not on being better than they, but on the simple fact that he bore a special commission from God. It is not in one place, or a few places, that he speaks so. He always so speaks and appears The Christ of the Scriptures,—and there is no other, for we have no right to invent one according to our own fancy,—uniformly declares himself to be the authorized revealer of the Divine truth and will; sent, and proved to be sent by attesting wonders and signs. And he either is all this, or we know not who Jesus was. He was nothing that we can steadfastly abide by, or with any consistency define. 'I am the way,' he said. 'I am the light of the world.' 'I am the truth.' 'I am the resurrection and the life.' 'No man cometh unto the Father but by me.' And 'the Father who dwelleth in me He doeth the works' that you see, and that 'bear witness of me.' 'I am the door: by me if any one enter in, he shall be saved, and shall go in and out, and find pasture.' Now this was a very peculiar pretension. Nothing like it was ever heard of before. No sage or reformer undertook to speak so. No scribe or prophet undertook to speak so. It was either the height of audacity, or the very madness of fanaticism, to set forward such a claim, unless it were a true one. It must recoil fatally upon his reputation, or else be justified from heaven. Was it true then, or not? Was it so justified or not? Aye or no! It is a plain question, though a strange one to propose from a Christian pulpit. Are the things written concerning Christ, at least the things written concerning Christ, at least in their essential parts, truths or legends? Was he the Son of God with power; or was he at the most but the greatest of human instructers! They who answer in the affirmative place themselves among Christian believers, whatever construction they may put on one or another passage of the holy Scriptures. They who answer with a denial have been denominated deists, in whatever degree of respect they may otherwise hold the record of the evangelists, and the character and services of the distinguished person of whom the record treats. That term, let me be careful to say, is not used here as a term of reproach. It is the appropriate one, that has been

long in use to describe their class of opinion, who accept all the great doctrines of natural or universal religion, but without admitting the credibility of the Gospel narratives, or attaching any particular authority and mission to him whom we call the annointed of God.'

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'I cannot resist my solemn conviction, nor forbear to express it, that the fixed belief in a future life and a better world is closely bound up with a belief in the divine mission of Jesus Christ. When we reject that authoritative Word, we are not a step in advance of those who doubted and died before its advent. Let the Gospels, as credible witnesses, be once preached out of the hearts of any community, and then there will need but few years to heathenize it, so far as this or any other speculative truth is concerned. Death has as disheartening a look now as it ever had, when we gaze on its natural appearances; —the vanished consciousness, the eye that will no more open, the eternal silence of the dumb lips, the marble rigor first and the dropping into ashes afterwards. The arguments, on which mere reason has predicted a redemption from it, have not gained an ounce in weight since the Grecian martyr pondered them, and the Jewish preacher exclaimed; 'Who knoweth the spirit of man that it goeth upward, and the spirit of the beast that it goeth downward to the earth?' The power of Christ, and no other, broke the dark seal. And if it was no real power, how should the effect remain? If he were indeed not raised, but the world has only fancied it, why should not that seal of the grave be fast again, and stamped as deep as ever with its characters of doubt and fear?'

V. Merchants' Magazine and Commercial Review, April, 1845.

This work has reached its seventieth number, and, from the beginning, has sustained a character honorable to its projector and conductor, Mr. Freeman Hunt, and to the country. It has received repeated commendations from abroad, is regularly taken and highly valued by foreign governments and Boards of Trade, and presents an amount of information upon all matters of commerce, manufactures, rail roads, canals, and public improvement, the productions and consumption of the various parts of this country and foreign nations, the channels of trade, revenue, banking, exchange, protection, political economy, insurance, navigation, mercantile law, and, indeed, whatever is comprehended in the business of the world, which is invaluable, and renders the work of indispensable importance to men of business, and exceedingly interesting to all persons of an enlightened and liberal curiosity.

VI. 'The Library of Commerce; practical, theoretical, and historical, by Freeman Hunt, editor of the Merchants' Magazine.'

Mr. Hunt proposes to continue this work, if sufficient patronage is extended to it. We think that it cannot fail to obtain circulation.—The present volume contains 'a sketch of the commercial intercourse of the world with China,' 'a history of the British corn laws,' with 'additions by the American editor,' and 'memoirs of commercial delusions,' embracing full accounts of 'the Mississippi scheme,' and the 'South Sea bubble.' These three subjects occupy a volume of about 350 pages, and are treated with the greatest thoroughness, and in a clear and well executed style and manner, and will be read with interest by all who take up the book. The essay on the intercourse of the world with China goes back to a remote antiquity, and traces the earliest indications of the existence of the manufacture of silk, and all other evidences of a knowledge of China among the ancients. As a specimen of the work, we have placed on our fourth page an account of the first embassy, that of Lord Macartney, from England, and the only one from that country that ever obtained access, to the person of the Emperor of China.

VII. The Morton Family by a young Lady.

This little volume, published in a handsome style by James Munroe & Co., is stated, in a brief introductory notice, to have been written by a young lady who had just attained her eighteenth year.

It exhibits great depth and maturity of moral and religious sentiment, and seems to proceed from a pure and affectionate spirit, long accustomed to sympathise with the sorrows and disappointments of life, which are not often appreciated until a much longer experience has compelled us to feel that they belong to the lot of humanity. It is the design of this work to inculcate, under the form of a plain and familiar fictitious narrative, and impress upon the young, the importance of governing the temper, eradicating selfishness from the heart, and cherishing the spirit of charitableness in reference to the faults of others. It is written with much simplicity and tenderness, and while its pervading hue is that of sadness, it gives evidence of a benevolent heart, and is adapted to strengthen in the young the sentiments of charity, generosity, truth and piety.

VIII. Remarks on an Address delivered before the New England Society of the city of New York, December 23, 1844. By George P. Marsh, pp., 23, 12mo. Boston.

This pamphlet is an elaborate and severe castigation of the address it reviews, but its criticisms are much impaired in their force by a tone of irritation, running through it, and which we are sorry to notice in so many Episcopalian quarters. Mr. Marsh, the distinguished member of Congress from Vermont, appears to be a gentleman of uncommon literary tastes and accomplishments, and gave great satisfaction to the Society before whom he pronounced the Address, which the author of this pamphlet has taken such pains to censure. The inheritors of the blood and the principles of the Puritan Independents of New England will not be restrained from commemorating the services and expressing the spirit of their fathers, at all suitable times and places. If others allow themselves to be annoyed thereby it cannot be helped.

The last paragraph of the pamphlet is as follows.

'We cannot conclude without a sincere expression of regret that the New England Society of New York, instituted to promote unity, charity, and good-will among all of New England descent in that great resort, should have been turned into a mere rendezvous for people of every different shade of faith, from the Humanitarian to the Calvinist, to make public attacks upon those of their society, and of their neighbors, whose preferences are for the faith and order set forth by the Church of England and of the United States; the Church, in whose leading doctrines the Fathers of New England would confessedly have taken refuge from those which now prevail in the city, colony, and college of their founding, and not improbably from those of the greater part of the audiences who now join in those rounds of applause, which must soon drive from among them all who use a worship and discipline different from their own; perhaps, also, some of those who only differ from them in their notions of charity and good manners.'

We think that great care ought to be taken, on such occasions, to avoid saying anything offensive to Episcopalians or Catholics or any other persons. This is a dictate of good manners, of social propriety, and of Christian charity. But, then, on the other hand, those persons who have no sympathy with the Puritan founders of New England, ought to expect to have things said, at public celebrations, designed to commmemorate them, not exactly agreeable to their tastes and notions; and they ought not to be so sensitive as they have lately appeared to be.

This, by the way, is the first time we have met the expression. 'The Church of England and of the United States' It sounds rather ominous and startling to our ears.

The writer says that the Fathers of New England would have taken refuge in Episcopacy, from the doctrines now prevailing in 'the city, colony, and college of their founding.' From all that we have been able to learn of the Episcopalians, who were here from the first age of the New England colonies down almost to the present time, we are quite confident that they, if now living, would take refuge in our congregations from the doctrinal bigotry and sectarian intolerance, that have found their way into a Church which, in former times, closed its doors against them, and by a dignified, and moderate course of administration, and by encouraging practical rather than doctrinal preaching, secured the good will and support of that class of persons who now find their only refuge and rest among us.

*** Rev. R. C. Waterston entered upon his labors in full in connection with the 'Church of the Savior,' on Sunday last. The Old South Chapel where this Society at present worship was wholly filled, and we understand that the future prospects of the Society are highly favorable. A Sunday School was organized on the last Sabbath with an able body of Teachers, and three Bible Classes were immediately formed.

ERRATUM. In 'Lays of New Theology,' verse 4th for *rose* read *shone*.

The holy day—another night,
But e'er its morning *shone*,
The guards and guarded all have left
An open tomb alone.

OBITUARIES.

MISS ELIZABETH DODGE.

Thurlow Weed, Esq. Editor of the Albany Journal, in his last letter from Santa Cruz, under date of Feb. 24th, makes the following statement, which will be read with melancholy interest by many in this vicinity. He writes:—

On the 23d instant, another of the Cornelia's passengers, Miss Elizabeth Dodge, was called to that 'bourne from whence no traveller returns.' She was a native of Massachusetts, but had resided for several years in New York and New Jersey. She left home with but few sands of life left, and they have been gradually ebbing, day by day, until the last was spent. Miss Dodge was a lady of more than ordinary attainments, and from her patient endurance of long and severe illness, excited the wamest sympathies of all who were around her. Flattered by the hopes with which consumption so often beguiles its victims, she had looked forward, if not to a recovery, at least to a re-union in the spring, with a much loved sister. But when, a fortnight before her death, this hope was crushed, by the assurance of her physician that she could survive but a few days longer, she received the fatal intelligence with composure and resignation. After giving Harriet and Mrs Scovel, whose room joined hers, and who were much with her, directions of various descriptions in regard to the event, and charging them with messages to her sister and neices, she relinquished her hold upon life, endured her sufferings without a murmur, and awaited the hour of departure with singular calmness. She was accompanied by a brother, who devoted himself, day and night, to the doomed sufferer.

MRS. McCOUN.

The remains of Mrs. McCoun, wife of the Vice Chancellor, were yesterday morning conveyed for interment to Oyster Bay, where the Vice Chancellor has a country house. The funeral service was performed at her late residence, in Warren street, in a very interesting manner, by Mr. Bellows, who spoke with much feeling and beauty of the remarkable moral and intellectual character of the dead. [New York Evening Post, April 4th.

DR. E. L. COFFIN.

In Lynn, on Monday morning last, Dr. Edward L. Coffin, aged 50 years, for many years one of our most talented physicians, and respected citizens. For more than two years, he has been suffering under a most painful and distressing sickness, which he has borne with manly fortitude, and Christian resignation, leaving us a bright example of the triumphs of a pure and honest life. Thousands of hearts, will deeply sympathise with this bereaved family; while a large and loving circle of friends, will drop a tear, as the grave closes over their long known, and much loved friend.

REV. ANDREW BIGELOW, D. D.

It is known to our readers, that our friends in Danvers have again been called to relinquish the benefits of a faithful and valuable ministry. We take pleasure in inserting the following editorial remarks in a paper, published in Danvers, from the pen of an enlightened and most respectable gentleman, not a member of the Unitarian Society, and, also, the letter addressed to Dr. Bigelow, by a Committee of the Society, consisting of Drs. Nichols and Osborne and General Sutton.

It is with unfeigned regret that we now announce the dissolution of Dr. Bigelow's connection with the Unitarian Society in this town, which took place last week,—for by it, we undoubtedly shall lose one of those whom Danvers could reckon among her jewels. We had heard report of this a week or two since, but have refrained from giving publicity to it, in the hopes that it might not finally prove true.

Mr B. has not been long among us, but sufficiently so to endear him to those who have had an opportunity of testing him in all the requisites which make up the amiable and beloved citizen—the ripe scholar—and the finished gentleman. Although the leader of one of our religious societies, yet the periphery of his own sect has been by no means the *bounds* of his usefulness—of the love, respect and honor paid to him—or of the regret at his departure. That members of his own flock knew how to estimate him, is fully evident by the action which was taken on releasing him, by his own request, from his pastoral engagements with the Society, as published in the Salem Gazette of last week, a copy of which we are unable to present, on account of its length.'

DANVERS, March 21, 1845.

REV. AND DEAR SIR: In performing the duty assigned us by the foregoing document, we beg leave to assure you that, with unfeigned sorrow and regret we contemplate the sundering of ties from which we have derived much to console, instruct and inspirit us on the journey of life; much unless misimproved and abused by ourselves, to make us wiser and better for time and for eternity. The urbanity, kindness and charity which have so strongly characterized your intercourse with us, with our children, with the people of your charge, and with our neighbors of every name and denomination; the cheerful assiduity with which you have performed all the duties of Pastor, friend and citizen, can never cease to be remembered with gratitude by us—by all the recipients and partakers of the effluences of holiness radiating from a good man and exemplary christian. And, dear sir, what we say of you, we say of your amiable and accomplished helpmate, who has so ably and assiduously seconded all your benevolent efforts here, also.—One in purpose, one in love, you will ever remain one in all our reminiscences of the many good works you have together wrought among us.

From all sides, both within and without the pale of our own church, we hear expressed heartfelt regrets that you are about to leave us. Yet so it must be. And believing as the gospel teaches—as you have taught us.—that all events, whatever instruments or secondary causes may have seemingly produced them, are overruled and ordered by our Father in Heaven, we feel that although it be good to mourn, it is sinful to murmur at the dispensations of his Providence.

Guide, brother, sister, friends, farewell. May the blessing of Heaven go with you wherever you may live, labor and love—make you eminently useful to mankind—make you happy now and forever.

ANDREW NICHOLS,
GEO. OSBORNE,
WM. SUTTON. } Committee.

REV. ANDREW BIGELOW, D. D.

WEEKLY INTELLIGENCE.

GENERAL SUMMARY.

The increase of the manufacture of iron in Pennsylvania is indicated by the quantity passing through the canal and over the railroads. In 1843 it amounted to 85,170,119 pounds, in 1844 to 157,948,580 pounds. The article of coal, in that state, paid a toll, at the public offices, for transportation on the public works, in 1844, of 158,130 dollars; iron a toll of 64,378 dollars.——The State of Illinois seems to be experiencing a revival of confidence, enterprise and credit.——Sir Robert Peel has expressed an opinion that sugar from the United States must be admitted into Great Britain at the same rate of duty as from China, Java, or Manilla. This is rendered necessary by the reciprocity treaties between the countries.——General McCalla of Kentucky has been appointed second auditor of the Treasury, in place of W. B. Lewis removed. R. H. Gillett of New York, Register of the Treasury in place of Thomas L. Smith, removed. It is said that a special messenger has been despatched from the Government at Washington to Mexico.——The charter of a city government, obtained from the recent legislature, has been rejected by a vote of the citizens of New Bedford.

A Committee of the Maine Legislature, appointed for that purpose, reported on the subject of education in that State, and brought in a bill to establish 'a Board of Commissioners for Common Schools.' The report states that common schools are not kept more than half as long in Maine as in Massachusetts, and that the relative number of scholars attending school in the latter State is *forty per cent.* greater than in the former. An effort was made, in view of these facts, and for the purpose of giving an impulse to the Common School system, to procure the passage of the bill, but it failed by a vote of 51 to 78. R. McIntire has been appointed Marshal of Maine in place of V. D. Parris, removed.

Charles Jackson has been chosen Governor of Rhode Island, over James Fenner the incumbent of that office. Mr. Jackson is represented as a Whig, but received the support of what is called the *Liberation party* in Rhode Island.——Messrs. Cranston and Arnold are elected to Congress, and a strong Whig legislature is chosen.——The Ship Natches, Capt. Waterman, has arrived in New York, in 78 days from Macao, the shortest passage ever known. Disturbances of a serious character had broken out in some portions of the Chinese empire.——The last cargo of Guano has been taken from Ichaboe, and that desolate and rocky island, which for a short time has been surrounded with fleets and ringing with the voices of labor and gain, is now left again, for centuries to come, to the solitude and silence which have reigned over it from the creation.——The Magnetic Telegraph has been adopted by the Post Master General as a means of mail communication. Professor Morse is appointed Superintendent. Agents are on hand at the offices in Washington and Baltimore, who transmit, and transcribe communications, which are despatched by penny post.——A committee of the New York Historical Society, consisting of three very distinguished gentlemen, has reported in favor of a new name for the United States, and recommend 'Allegania.'

The Natural History Society of this city have just published the first part of the fifth volume of their Journal. The list of subjects indicates that it is a number of great interest and value.——Rev. Mr. Weiss of Watertown has published a translation of the 'Philosophical Letters' of the poet Schiller.——A Nautical Observatory, under the name of the 'Depot of Charts' is in operation at Washington under the Superintendence of Lieutenant Maury of the United States Navy.——The Journal of the late Exploring Expedition, has been published in five volumes, with a sixth containing maps &c. It is a magnificent work.

The northern rivers and lakes are beginning to open themselves for navigation. The Niagara River has risen to such a height as to sweep off many wharves and buildings from its banks, and the ice is said to be piled up 50 feet at Lewiston, and people have crossed over on it.——It snowed in Philadelphia on the 6th of April.——Obed M. Coleman, the inventor of the Æolian Attachment, died at Saratoga on the 5th of April. How brief was the period allowed him for the enjoyment of his splendid fortune, and how suddenly has he been removed from his friends and country while all were rejoicing in his success! 'His last moments were peaceful and his breath died away as gently as the faint murmurs of the Æolian Lyre.'——Dr. J. B. Brown's Orthopedic Hospital, we are glad to perceive, is arresting much public attention.

The citizens of New Bedford, have again, at a meeting called to procure a reconsideration of their former vote, by a still more decisive vote, refused to accept their charter for a City Government.——The Baltimore and Ohio Railroad, which already extends and is in operation 178 miles cannot reach its destination on the Ohio River without going through either Virginia or Pennsylvania. The latter State relucts to give it passage for fear of its injuring the Pennsylvania works of internal improvement, and Virginia refuses for reasons which it is difficult to conjecture.——At the General election in Connecticut on Monday last, the Whigs prevailed by great majorities, carrying the State officers and the Congressional representation in each of the four districts. Connecticut seems to be more sensitive to changes in the political barometer than any other State; her Congregational representation has for some time fluctuated from side to side, being reversed at each successive election. She is more homogeneous in her political elements than any other State, as is shown in the singular fact that although she abolished the General ticket system some six or eight years ago, and adopted that of separate and single districts, her delegation in the House of Representatives at Washington has, ever since, been united in their politics, and given the whole vote of the State to one party or the other.

Mr. Havemeyer, the democratic candidate for Mayor, is elected in the city of New York by a large plurality, and the entire Municipal Government has passed into the hands of that party. The same party have prevailed in Brooklyn and Albany. In Springfield, the whigs succeeded, the first time for many years, in electing their town officers. In Portland there was no approach to a choice. In the New York cities, above named, an election would not have been effected had a majority of the votes been required for a choice.——The subscriptions for the Cheshire Railroad are going on with great spirit and success in Keene, N. H., and the towns along its route. It is expected to connect at Burlington, by steamboat transfer across Lake Champlain, with a railroad, already chartered by the New York Legislature, from Ogdensburg to Plattsburg.——On Monday evening the steamboat Swallow, from Albany to New York, with between three and four hundred passengers, struck upon a rock, nearly opposite the city of Hudson, about 8 o'clock. The night was dark, and the wind high. The bow was forced up on the rock, and the stern sunk 25 feet to the bottom. It was an awful scene. At the first moment of the collision the passengers rushed aft, and there is reason to fear that a large number had crowded into the stern cabin, which immediately sunk into deep water, and has not yet been raised or reached. The bodies of seven women and one man have been found near the door of the cabin. Rev. Henry F. Harrington, of the Unitarian church in Albany, was on board, and has published in the New York Tribune the following account of the disaster.

STEAMER ROCHESTER, Tuesday, 3 A. M.

MY DEAR FRIEND:—You may value a few lines from an eye-witness, descriptive of the terrible accident which befel the Swallow last evening. At about 8 o'clock, when going at a rapid rate, the boat struck on a small rock island abreast the town of Athens and the city of Hudson. I was sitting in the upper saloon in conversation. At the first severe shock the passengers rushed below, but fears were calmed for a moment by the outcry that we had only come in contact with a raft. But our ears were speedily assailed by the appalling sounds of the rending of timbers, and the evident destruction of the boat; while the stern settled with frightful rapidity. Those who had 'turned in,' in the after cabin, had barely time to leap from their berths, before the water was upon them. You can imagine the horrors of the scene at this moment, when more than three hundred souls were thus exposed in the midst of falling snow and almost utter darkness. As the water reached the boiler fires a sheet of mingled steam, smoke and flame poured into the boat, illuminating the ghastly countenances with a sudden glare of vivid light, and completing the consternation. The conviction that the curse of fire was to be added to our other imminent perils, curbed the resolution of the stoutest hearts. But the rapid sinking of the boat extinguished the fires, and all was darkness again.

In less than five minutes, by the blessing of God, the stern rested on the bottom, the water being above the windows of the aft saloon state rooms. Several females were drawn out of the state rooms by dashing in the windows; two almost exhausted—one very aged, and now lying on board this boat in a precarious situation—were taken from the ladies' cabin by cutting through the floor. They had sustained themselves on settees, with only a few inches of breathing room for their faces. The boat had been forced high and dry upon the rock, and the bow, split open amidships, was left rising almost perpendicularly upward, covered with anxious beings clinging to the bulwarks. The remainder of the passengers were sadly grouped on the forward upper deck, many bewailing the absence of dear companions, and actuated by the most dreadful apprehensions for their fate.

By this time the alarm had been thoroughly communicated to the shore on either side. The bells of the churches began to ring, and the river was soon covered with torches, waving in the fleet of boats that put off to our assistance; while the Rochester, which had found it difficult to get to us, and the Express, which had now come up, were gradually approaching along side. The sound of the bells pealing on the air, the shouts of those in the boats, the light of the waving torches and the wailing grief of many on the wreck constituted features of a most impressive scene.

In the course of an hour all were taken off who remained. In the Rochester, the past seeming like a terrible dream, I am approaching the city. It can scarcely be but that several are lost. Many leaped immediately overboard in that frenzy of mind which precluded the power of self-preservation in the water. The doors of most of the state rooms were so sprung at once, as to be immovable, and examination will probably discover the dead within some of them. I can scarcely hope otherwise.

The boat is a complete wreck. It was a mournful sight as we cast off from her side. The Captain behaved nobly—calming fears, and making his voice heard every where in advice, with the most thorough judgment and self-possession. The baggage is almost all deep under water, and will be recovered only in a damaged state.

Our hearty thanks are due to the officers of the Rochester and Express for their prompt assistance and untiring assiduity to save every thing that hand could be laid on.

Friends in the Rochester tell me that the yell of agony, as they describe it, which came to their ears from the sinking boat, was of a character never to be forgotten.

Yours, truly,
HENRY F. HARRINGTON.

N. B. Morning. The apprehensions of loss of life which I have expressed above, are fully realized. Several females were seen to be washed off by the water as it rose above the guards, and all, it is thought, could not have escaped from the cabin. Several on board our boat have nothing but their night dresses.

THE TELEGRAPH. In the Report of the Commissioner of Patents, just published, the following are among the introductory remarks of Mr. Ellsworth, on the article in regard to Morse's Telegraph:

'Among the most brilliant discoveries of the age, the electro-magnetic telegraph deserves a conspicuous place; destined, as it is, to change as well as hasten transmission of intelligence, and so essentially to affect the welfare of society, all that concerns its further developments will be hailed with joy:

'Imagination can scarcely conceive what is now accomplished by the electric fluid, when confined and tamed, as it were, to the purposes of life.—Thought has found a competitor! Nor is it less gratifying that this invention is American. To a native citizen belongs the merit of the discovery, and it is hoped that the country of his birth will reward him accordingly.

'The public, at first, could scarcely believe it possible that intelligence can be sent at the rate of 188,000 *miles in a second;* nor that the earth would suffice for half of the current of the communication; nor that currents of electricity from opposite poles would traverse the same wire at the same time turning out as it were, in passing each other.—Such are proved to be facts.

Obstacles seem fast overcome; rivers no longer remain obstructions; they are passed without any superstructure, or any conductor through the water.

One discovery presses upon the heels of another. The desideratum of furnishing electricity by mechanical means is at length found. This discovery, the handmaid of the telegraph, belongs to another of the sons of New England. The practicability of this last invention has been fully tested for 40 miles, leaving no doubt that it will succeed wherever the battery would answer.'

BOSTON ATHENÆUM. The materials of the old buildings on Tremont street, where the new Athenæum building is, to stand, were sold at auction on Saturday. Workmen are already engaged in pulling down the buildings.

MARRIAGES.

In this city, Mr William Trampton to Miss Sophia B. Fogler.

2d inst, by Rev Mr Young, Dr Daniel Chaplin, of Cambridgeport, to Miss Caroline Augusta, daughter of Charles Hayward, Esq. of this city.

In Bradford, NH, Mr Joshua P. Marshall of Somerville, Mass, to Miss Mary Jane French of B.

In Manchester N. H., 5th inst., Mr. Henry Kimball of M., to Miss Eliza W., daughter of Capt. Martin Burridge, of Malden, Mass.

In Albany, NY, by Rev H. F. Harrington, Mr Wm H. Moore to Miss Elizabeth Jones, both of Springfield, Mass.

In Peterham, 2d inst, by Rev Mr Gage, Mr Antrim White of Barre, to Miss Rebecca Howe of P.

DEATHS.

In this city, 6th inst, Mr Francis Watts, 65.

4th inst, Mrs Mary Coffin, 60; Mary Emma, daughter of Mr Charles Varney, 8 mos.

2d inst, Hannah, widow of the late George Newman, Esq. 68.

In South Boston, 30th ult, while on a visit, Mrs Joana, aged 40 years, wife of Capt Martin Waterman, of Duxbury, Mass. The deceased was truly a woman whom all respected and loved, whose life had been one of piety and usefulness. As a wife and mother she has left a character which all would do well to imitate—her friends deeply sympathize with the husband and children in their bereavement. K.

In Somerville, 2d inst, Mr John Hall, 26.

In Dedham, 5th inst, Mr Samuel Whitney, 33.

In Waltham, April 5th, Mr Josiah Kendall, 57.

In Wrentham, 3d inst, Samuel Druce, Esq., 78.

In Lynn, Dr Edwin L. Coffin, 50, a graduate of Harvard University in the Class of 1817.

In Hingham, 4th inst, Sarah, child of David and Joanna K. Lewis, 5 months.

In Hanover, 3d inst, Mr John Salmond, 54.

In Barnstable, 28th ult, Mrs Nancy C., wife of Hon. Charles Marston, 46.

In Edgartown, 3d inst, Mrs Rebecca, wife of William Jernegan, Esq. 71.

In Portsmouth, NH, 3d inst, Hon William Ham, 86; for many years a Senator in the State Legislature. On Thursday morning he went to the market in his usual health, and shortly after returning home, fell and instantly expired.

In Brooklyn, NY, 7th inst, Dr Dudley Atkins, 47, a graduate at Harvard University in the class of 1816.

In Baltimore, 30th ult, Mrs Hannah A. Page, wife of Frederick A. Page, and daughter of Elijah Atherton, Esq. of Stoughton, Mass., 29.

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The History of the Province of Massachusetts Bay, from the year 1750 until June, 1774, by Mr Hutchinson, late Governor of that Province, 8vo, London.

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DEISM OR CHRISTIANITY. Four Discourses by N. L. Frothingham, Minister of the First Church.

Contents.—1. Evidence. 2. Creed. 3. The Difference. 4. The Warning.

This day published by CROSBY & NICHOLS, 118 Washington st. ap12

LETTER PAPER. Just received, a fresh supply of Letter Paper, of good quality, at $2 per ream, at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. ap12

FRENCH SHOES. Just received, a large assortment of French Shoes, (Este's manufacture,) at THEO. H. BELL'S, 155 Washington street, opposite the Old South Church. 3mis ap12

NEW BOOKS. The Pictorial History of the American Revolution; Gouraud's Lectures on Memory; Popular Lectures on Astronomy, by M. Arago, with additions and corrections by Dr Lardner; Pity's Reasons why a Lady, by Mrs Tuthill; Deism or Christianity in four discourses, by Dr Frothingham. Received and for sale at SIMPKINS'S, 21 Tremont Row. ap12

WANTED AT THIS OFFICE, an apprentice to the Printing business. One from the country, who has some knowledge of the business, can obtain a permanent situation and reasonable wages, if application is made immediately.
Boston, April 12, 1845. tf

BOARDING SCHOOL AT CONCORD, MASS. The summer session will commence on Monday, May 5th, and continue 15 weeks. The School is a private Academy and receives the constant and undivided attention of its principal. No efforts will be spared to afford every comfort and advantage to the pupils, both in the family and the school room.

Terms, $3 per week for instruction, board, washing, &c. An extra charge for Music.

Circulars will be sent to any who may desire further information about the School.

Reference is made to the following gentlemen, most of whom have been patrons of the subscriber—Hon Samuel Hoar, Joseph Barrett, Samuel Greele, George How, Thomas Power, Wm W. Clapp, N. F. Cunningham, F. O. Watts, Francis Fisher, Henry Loring, J. Forbush, C. A. Wells, James Fowle, Joseph Breck, Lewis Mills, Esqs., Drs J. V. C. Smith, J. Homans, J. A. Cummings, A. Ball and the Rev F. D. Huntington of Boston, Dr E. Jarvis of Dorchester, Levi Parker and Jesse Hall, Esqs., and Rev Dr Noyes of Cambridge.
ap5 CHARLES W. GOODNOW.

MILTON ACADEMY. The Spring Term of this Institution will commence on Tuesday, Feb 25th; the Summer Term, on Tuesday, May 27th, and continue eleven weeks each. Scholars received at the beginning, or middle, of a Term, but in no case for less than a Quarter.

The Academy is pleasantly situated near the centre of the town, about eight miles from Boston; and has connected with it a good Chemical and Philosophical Apparatus.

Board can be obtained in good families, and on reasonable terms; and a small number can be accommodated in the family of the principal.

TUITION.—Languages, $7,00; English Branches, $3,00.

Monthly Reports of each pupil's attendance, delinquence, and general conduct, will be sent to parents and guardians. E. J. MARSH, Principal.
Milton, Feb 22, 1845. 1stf mh1

PRIVATE SCHOOL FOR BOYS. MR. SULLIVAN'S School, preparatory to the Public Latin and English High, Schools. It is designed for pupils from six to fourteen years old. The elementary branches are thoroughly taught, together with the rudiments of Latin and French, and of English Composition and Elocution. Much attention will be given to moral culture, and to the formation of good habits, both of study and behavior.

School Room, under Park street Church.
mh22 6w

DR. C. SOULE CARTEE'S SCHOOL FOR YOUNG LADIES, in Charlestown, Mass.

The Spring Term will commence on Monday, April 21st, and continue 15 weeks.

A small number of Young Ladies from abroad are received into the family of the Principal, and are under the united supervision of himself and lady. The course of instruction embraces *all branches* usually taught in Female Seminaries.

Circulars will be forwarded to any who may desire more particular information of the School.

Dr C. is permitted to refer to A. R. Thompson, M. D., Rev G. E. Ellis, Charlestown; Geo B. Emerson, Geo. S. Hillard, Esqs., Boston; Rev F. A. Farley, Brooklyn, N. Y.—and Rev Dr Wayland, Brown University. 5t-eop mh8

BOARDING SCHOOL AT FRAMINGHAM.—The first term of the fifth year will commence on Monday, May 5th, and continue fifteen weeks.

TERMS.—Tuition, board and washing, $45 per term. Music and Drawing, extra.

Reference may be made to the following gentlemen of Boston, who are or have been patrons of the School: Hon John C. Park, Dr A. B. Wheeler and Bradford Sumner, John D. Williams, Benj. Poor, James C. Dunn, Thomas Snow, Wm. Bird, Benj. Brown, Jr., Eliphalet Baker, Frederic Crosby, E. C. Milliken, Henry B. Townsend, B. Callender, Nathaniel Faxon, Jonathan Ellis, David Reed, Peter Lear, Elias E. Davison, Esqrs. JAMES W. BROWN.
Framingham, March 22, 1845. 2mis

BUSH ON THE APOCALYPSE. A Commentary on the Apocalypse, by Moses Stuart, Professor of

POETRY.

[For the Register.]

HYMNS ADAPTED TO MUSIC, No. 25.

SELF KNOWLEDGE.

TUNE—'*Eckardtsheim.*'

Known unto thee, omniscient God,
Is every word and thought;
The secret paths our feet have trod,
The deeds our hands have wrought.

Known unto us may all things be,
That make us what we are;
From self delusion keep us free,
From bold presumption far.

O, may we ever stand in awe
Of thine all-seeing eye;
And while we aim to keep thy law,
From all temptation fly.

Thus may we keep a conscience pure
From every guilty stain;
And thus that 'peace of God' ensure,
Which softens every pain. S. W.

[For the Register.]

THE BATTLE FIELD.

'In the hour of battle, it is too late to think of retreat.'

The hour of battle
Is too late for retreat;
Our hearts must be firm
The conflict to meet!
Onward are rushing
A countless throng;
On the air is floating
Their battle song!

Let the foe gather round us!
No ill do we fear!
We are true to ourselves,
Our safety is here!
We must cross the deep valley,
Climb the steep height,
Nor cling to earth's flowers,
So brief, and so bright!

We must rest not our steps
'Midst sunshine, or shower!
Though our path be o'er roses,
Yet few are the hours!
A country we seek
Whose birthright we claim!
On her record alone
To glory, or shame! L. G. P.

[For the Register.]

SABBATH MORNING HYMN.

BY MRS. MARY S. B. DANA.

'He is not here, for he is risen, as he said; come, see the place where the Lord lay.' Matt. xxviii. 6.

Dying sons of Adam's race,
Let us all in praise unite!
On this glorious morn was brought
Immortality to light!
Christ is risen! Jesus lives!
O, what joy his rising gives!

Now shall *all* be made alive!
He—who lived—and loved—and wept—
He is risen from the dead—
The first-fruits of them that slept!
Christians, come, and on this day
View the place where Jesus lay!

Mortals! ye shall all be changed!
When the last loud trump shall sound
Ye—*immortal* then—shall burst
From your prisons under ground;
Then, O Death! thy power shall be
Swallowed up in victory!

Death! Where is thy fearful sting?
Frave! Where is thy victory!
He, who came the world to save,
From thy power hath set us free!
Thanks to God, for life restored!
Thanks—through Jesus Christ our Lord!

Charleston, S. C., March 25th, 1845.

MISCELLANEOUS.

FEMALE COURAGE.

TRANSLATED FROM THE FRENCH.

A striking trait of courage in a lady, forms the subject of conversation at present in Paris. Madame Aubrey lives in a solitary chateu not far from the town of——. The family consists only of Mr. Aubrey, his wife, a child about a year old, and a maid servant. In the little town, every light is out by ten o'clock, and of course the most perfect solitude reigns at that hour in their house, which lies off the road, and is completely hidden by trees. One night last winter, Madame Aubrey was sitting alone reading: her husband had left her in the morning to visit a friend six or eight miles distant, and as he expected to bring home a considerable sum of money, he had taken the usual precaution to urm himself with a pair of pistols. At about six o'clock the lady went up to her room to put the child to bed. Her apartment was a large room on the first floor, filled up one side by an old fashioned chimney, and on the other, by a deep and spacious alcove, near which stood her infant's cradle. The night was a gloomy one, cold and dark, and every now and then a dash of rain beat against the gothic windows. The trees in the garden bowed to the wind, their branches came sweeping against the casement; in short it was a night in which the solitude of the mansion was more complete and melancholy than usual. Madame Aubrey sat down on a low chair by the fire, which by its sudden flashes, cast an uncertain light over the apartment, throwing its antique carvings and mouldings by turns into brighter relief, or deeper shade. She had her child in her lap, and had just finished preparing it for the cradle. She cast her eye towards the alcove to see if the cradle was ready to receive its little occupant, whose eyes were already closed. Just then the fire flashed up brightly, and threw a strong light on the alcove, by which the lady discovered a pair of feet, cased in heavy nailed shoes, peeping out under the curtain in front of the bed. A thousand thoughts passed through her mind in an instant. The person hidden there was a thief, perhaps an assassin, that was clear. She had no protection, no aid at hand. Her husband was not to return till eight, at soonest, and it was now only half past six. What was to be done? She did not utter a single cry, nor even start from her seat. The servant girl probably would not have had such presence of mind. The robber probably thought to remain quiet where he was until midnight, and then seize the money her husband was to bring with him. But if he should find he was discovered, and that there was no one in the house but two women, he would not fail to leave his hiding place, and secure their silence by murdering them. Besides might not the girl be the accomplice of the robber? Several slight causes of suspicion occurred to her, at once, and all these reflections passed through her mind in less time than we take to write them. She decided at once what she would do, which was to send the girl out of the room.

'You know the dish my husband likes,' said she, without betraying her alarm by the least change in the tone of her voice. 'I ought to have remembered it for his supper; go down stairs and see about it at once.'

'Does Madame require any help here as she usually does?'

'No, no, I will attend to every thing myself. I know my husband would be vexed, if he was to come home after his ride, in such bad weather, and not find his supper ready.'

After some delays, which increased in the lady's mind the suspicion she was forced to conceal, the girl left the room. The noise of her steps on the stairs died away gradually, and Madame Aubrey was left alone with her child, with those feet, too, motionless at their post' still peeping out under the curtain. She kept by the fire, with her child on her lap, continuing to caress it, and sung to it almost mechanically. The child cried—it wanted to be put to bed, but its cradle was near the alcove, near those dreadful feet—how could she find courage to go near them? At last she made a violent effort. 'Come, my child,' said she, and rose from her seat. Harldly able to stand, she walked towards the alcove close to the robber, she put the child in the cradle, singing it to sleep as usual.

We may imagine how much inclination she had to sing. When the child fell asleep, she left it, and resumed her seat by the fire. She did not dare to leave the room, because it would rouse the suspicions of the robber, and of the girl, who was his accomplice. Besides she could not bear the thought of leaving her child, even if it was to purchase her own safety. It was just seven. An hour yet, a whole hour, before her husband would come. Her eyes were fixed on those feet, which threatened her with death at any moment, with a fascination. The deepest silence reigned in the room. The child slept quietly. Every five minutes she would hear a noise in the garden. In that noise a ray of hope shone on her for a moment—it was her husband, her deliverer. But no, it was only the wind and rain, or the shutters creaking. What an age every minute seemed to her. Oh heavens! the feet moved. Does he mean to leave his place? No. It was only an involuntary movement to ease himself by changing his position. The clock strikes the half hour.—How much anguish in these trying minutes—how much silent prayer. She took up a book and tried to read, but her eyes would wander from the page to fix upon those heavy shoes. All at once a thought arose that chilled her very heart, suppose her husband should not return. The weather is stormy, and he has relatives in the place he visited. Perhaps they have persuaded him it was unsafe to travel with so large a sum of money about him, perhaps they have forced him to wait till morning. It is eight, no one comes. Madame Aubrey feels her strength and hope fail her. She hears a noise under the window and listens anxiously. This time she is not mistaken. The heavy outer door creaks on its hinges, and shuts with noise; a well known step is heard on the stairs, and a tall stout man enters. It is he, it is he! He had only taken off his wet cloak, and put away his pistols, and throws his arms round his wife, she clings to him convulsively, but regaining her self possession points to the feet under the curtain. He made a slight gesture to show her he understood her, and said aloud 'I have left the money down stairs, I will be back in two minutes.' Within that time he returned, pistol in hand. He looks at the priming, walks to the alcove, stoops, and while the forefinger of the right hand is on the trigger, with the other hand seizes one of the feet, and cries in a loud voice, 'Surrender, or you are a dead man!' He drags him out into the middle of the room—a man of the most ill favored aspect, crouching to avoid the pistol which was held within an inch of his head. He is searched and a dagger is found on him. He confessed that the girl was his accomplice, and told him M. Aubrey would bring a large sum home that night. They were handed over to the authorities. When M. Aubrey heard from his wife all she had suffered, he exclaimed, who would have thought you so courageous? L. G. P.

RECEPTION OF LORD MACARTNEY BY THE EMPEROR OF CHINA.

The first embassy sent to China by the British government was that of Lord Macartney, which left England in 1792, and arrived in China the year following. Its object was to open a more direct commercial intercouse with China, and to obtain some relief to the British trade from the restrictions to which it has always been subjected.

When the vessels containing the ambassador and his suite arrived at the mouth of the Pei-hoo river, two mandarins of the first class came to congratulate them on their arrival, and behaved with so much civility as to prepossess the ambassador in favor of the Chinese. Provisions were supplied in great abundance, and no marks of respect seem to have been omitted. The ambassador and suite left the vessels at the entrance of the river, and proceeded towards Pekin in boats. The banks of the river as they passed were crowded with people, who exhibited the utmost anxiety to see the strange 'tribute-bearers.' In this character they appeared to the people; for, through some strange inadvertence or mistake, Chinese flags inscribed with this designation were allowed to wave over the vessels in which the embassy proceeded to Pekin. No sooner had they arrived there, than it was intimated that the ambassador would be expected to perform the Chinese prostrations at the audience with the emperor. There was much squabbling on this subject. The ambassador ultimately offered to perform the kotow before the emperor, if some high officer of state would previously perform the same ceremonies of homage before a picture of George III. This was declined: and it was finally conceded that the ambassador should perform the same reverence as on entering the presence of his own king.

The emperor was at that time at Zhe-hol in Tartary, and the embassy was under the necessity of proceeding thither. They accordingly passed the great wall, and on arriving at their destination were admitted to an audience in the gardens of Zhe-hol, where tents had been pitched for the occasion, and where they found in attendance a large assembly of the principal persons in the empire. Several of the courtiers were, by the direction of the emperor himself, partly dressed in English cloth, in compliment to the ambassy, although the usual court etiquette prescribes the use of dresses of silk or fur in the presence of the emperor. In the middle of the garden was a spacious and magnificent tent, supported by gilded or painted and varnished pillars, and composed of canvass painted yellow. Within was placed the throne, on which light was thrown by windows in the sides of the tent. Opposite the throne was a wide opening, from which a yellow fly-tent projected to a considerable distance.

Soon after daylight the approach of the emperor was announced by music. He soon appeared from behind a high mountain skirted with trees, as if from a sacred grove, preceded by a number of men employed in proclaiming aloud his virtues and his power. He was seated in an open chair, or triumphal car, borne by sixteen men, and followed by guards, officers of the household, flag and umbrella bearers, and music. He was dressed in plain dark silk, with a velvet bonnet, not much different in shape from that worn by the Scotch Highlanders: a large pearl in the front of it was the only ornament about his person. Lord Macartney and Sir George Staunton, the principal performers in the English part of the ceremony, attired themselves for the occasion somewhat in conformity with Chinese notions of propriety. His lordship wore the broad mantle and decorations of the Order of the Bath, and Sir George wore the scarlet gown of an honorary doctor of laws of Oxford. On the approach of the emperor the gentlemen of the embassy came forth from their tent and knelt on one knee as he passed, while the Chinese made their usual prostrations.

As soon as the emperor was seated on his throne the ambassador advanced, holding between both hands, lifted above his head, the magnificent gold box, adorned with jewels, which contained the king of England's letter to the emperor. In this manner, says the ambassador himself, 'I walked deliberately up, and, ascending the steps of the throne, delivered it into the emperor's own hands, who, having received it, passed it to the minister, by whom it was placed on the cushion. He then gave me, as the first present from him to his majesty, the *eu-shee*, a symbol of peace and prosperity, and expressed his hopes that my sovereign and he should always live in good correspondence and amity. It is a whitish agate looking stone, perhaps serpentine, about a foot and a half long, curiously carved and highly prized by the Chinese; but to me it does not appear in itself to be of any great value.'

In the opinion of the Chinese this reception was, in the highest degree, honorable. The ambassador then, according to etiquette, presented his own present, consisting of a pair of beautiful enamelled watches set with diamonds, which was returned with an *eu-shee* of a greenish-colored serpentine stone of the same emblematic character as the former. Sir George Staunton was then introduced, and presented the emperor with two elegant air-guns, which was returned by an *eu-shee* nearly similar to that given to Lord Macartney. Other presents were also sent as the same to the other members of the embassy.

During these ceremonials, which were lengthened by the necessity of having what was said on each side interpreted, the emperor appeared perfectly unreserved, cheerful and unaffected. Adverting to the tediousness of the mode of communication, he asked whether any person in the embassy understood the Chinese language, and being informed that the ambassador's page, (Sir George Staunton's son,) a boy then in his thirteenth year, had alone made some proficiency in it, the emperor directed that he should be brought up to the throne, and then desired him to speak Chinese. Kien-Lung was so much pleased either with what the lad said, or with his modest countenance and manner, that he took from his girdle a purse hanging from it for holding areca-nut, and presented it to him. The purse was merely of plain yellow silk, with the figure of the five-clawed dragon and some Tartar characters worked upon it; but purses are employed by the Chinese emperor like ribands by European kings, being distributed as rewards of merit among his subjects; and a present of his own purse is a high mark of personal favor, for the Chinese, like other eastern people, prize beyond all other gifts articles which have been worn by the sovereign himself. The gift of the imperial purse accordingly procured for young Staunton the flattering notice of all the mandarins.

After this, ambassadors from Birma and Little Bucharia were introduced, and, having performed the kotow, were speedily dismissed. Lord Macartney, and the three persons who accompanied him, were then conducted to cushions, on which they sat to the left of the throne. A table was laid for every two guests, and as soon as all were seated, the tables were uncovered and exhibited a splendid banquet. The tables were small, but on each of them was a pyramid of dishes and bowls piled upon each other, and containing a great variety of viands and fruits. A table was also placed before the throne, and the emperor appeared to eat heartily. Tea also was served; and it was noted that, whenever a dish or cup was carried to him, the bearer held it high above his head, in precisely the same manner in which the ambassador had been instructed to carry the king of England's letter to the throne.

During this repast the emperor exhibited the most considerate attention to his European guests. He sent them several dishes from his own table, together with some liqueurs distilled or extracted from rice, herbs, and honey. When all was over, Lord Macartney says, 'He sent for Sir George Staunton and me to come to him, and gave to each of us, with his own hands, a cup of warm wine, which we immediately drank in his presence, and found it very pleasant and comfortable, the morning being cold and raw. Among other things he asked me the age of my sovoreign, and being informed of it, said he hoped he might live as many years as himself, which were then eighty-three. His manner was dignified, but affable and condescending, and his reception of us was very gracious and satisfactory.'

* * * * *

'The embassy was afterwards present at the celebration of the emperor's birth day, and again were invited to witness the representation of a comedy and other diversions which took place in the emperor's presence the following day. On this last occasion the emperor conversed with Lord Macartney and Sir George Staunton: he said they were perhaps surprised to see a man of his age present at such spectacles. It was only on particular occasions, such as this, that he assisted at them; for the care of watching over the safety of his people, and of enacting laws for their welfare, left him no leisure for such amusements. He then gave the ambassador for the king of England some curious old gems which he particularly valued, as they had been 800 years in his family, together with a little book containing some stanzas of his own composition, and written with his own hand. He also gave the ambassador for himself a similar autograph book, together with several purses for areca-nut; Sir George Staunton also received a purse, and some small presents were sent to the other gentlemen of the embassy.'

THE WILL OF JOHN RANDOLPH.

We copy the following account of the trial in relation to this subject from the Richmond Enquirer:

One of the most remarkable cases, which has ever been presented to our Courts of Justice is certainly Mr. John Randolph's will. His own extraordinary life, his brilliant genius, singular eloquence, the distinguished figure which he has cut in our national councils, in some of the most important epochs of our political history, and his eccentric habits, both in public and private life, have stamped a degree of interest upon almost every thing which he did or said, that falls to the lot of but few individuals. His death has been productive of stirring scenes, that correspond in some manner with his extraordinary life. He died, possessed of a very large property, that has been estimated at some hundred thousands of dollars—a large number of slaves, and valuable broad lands on the Roanoke—from which he borrowed his celebrated affix of John Randolph of Roanoke. The disposition of this property has been a bone of contention among different parties, ever since his death. Several papers were left behind him, which were considered in the light of last testaments; and the question was, which was the true will, or whether there was any? One will was disputed for its want of form. It was said to have been cancelled by himself. His eccentric habits and the marks of insanity, which appeared in his conduct at several periods of his life, led to contests about another.—It was said, that it was invalid, because he was insane, when he wrote it. If this will (that of 1821) was established, it cut off his nearest relations from all right to his property. It left all his slaves free, and the great burden of his possessions to Mr. Bryant, who had married one of his nieces. The question was banded about from Court to Court, until the General Court decided in favor of the validity of the will of '21. The other parties, then, opened a new battery against it. They availed themselves of one of the statutes of Virginia, and renewed the attack. It was shifted from one district to another—from the Williamsburg Circuit Court, where Judge Upshur had presided, to the Petersburg Court, where Judge Gholson was upon the bench. After a long delay, it came to a hearing, before a sworn jury, in December last. Well! the parties and the lawyers went to work. The Colonization Society and Mr. Bryant united their forces to establish the will of 1821. His nearest relations attempted to upset it. The plea put in was *insanity*. Perhaps no Will Case in this country has ever called out such an extraordinary combination of circumstances. 50 or 60 witnesses drawn from different parts of Va., and from Philadelphia, were examined in the course of the hearing, exclusive of written evidence. The investigation embraced various periods of his life. It extended to his public transactions—to speeches which he had made in Congress—to essays which he had written—to his private correspondence—to the course of his politics, as well as to his courtships. The array of counsel was tremendous. Six lawyers on each side, from different towns, and some of the most prominent standing, were enlisted in the cause. The Richmond Bar furnished more than her contingent. The argument ran through more than three weeks, and almost as long as the great debate on Texas, with this difference, that *here* the champion was at liberty to speak as long as he pleased, but *there* he was limited to an hour. The impression, however was, with many people, that all this was labor and law lost—that the jury would be hung, that is to say, divided—and that they would have to begin the battle over again.—Some wag said, if they did not take care, they would contrive to eat up the estate before it was settled—like the monkey sharing the cheese in the fable.

It turns out, however, that on Tuesday a verdict *was* given by the jury to set up the will of '21. We almost envied the joyous feelings of one of the accomplished counsel, whom we met Wednesday morning with a letter in his hand, and his eyes flashing with triumph. He had just received it from one of his colleagues in Petersburg, who announced their success, but begged him to come over, lest the opposing counsel might take advantage of some form, resort to some new evolution, and upset the verdict which had set up the will. These apprehensions are not without foundation, when we recollect, that the distinguished veteran, Chapman Johnson, Esq., flames at the head of the opposition.

The whole case forms an extraordinary drama on the Theatre of Justice—the testator, one of the most singular men of the age, and his testament one of the most, and longest contested, which has ever come before a Court of Probate in Virginia. Whether the curtain is now forever to fall upon it, or whether it is to start up in some new character, and be shifted to new boards, is more than any poor layman like ourselves can predict, and perhaps more than ten Philadelphia lawyers can divine. We cannot dismiss the scene, however, without paying to Judge Gholson the compliment which he justly deserves, of presiding with a patience, a learning, a promptitude of decision, and a dignity and grace of manners, which would do honor to any bench.

WILL.

In the name of God—Amen.

I, John Randolph of Roanoke, do ordain this my last will and testament, hereby revoking all other wills whatsoever.

1. I give and bequeath to all my slaves their freedom, heartily regretting that I have ever been the owner of one.

2. I give to my Executor a sum not exceeding eight thousand dollars, or so much thereof as may be necessary to transport and settle said slaves to and in some other State or Territory of the United States, giving to all above the age of forty not less than ten acres of land each.

To my old and faithful servants Essex and his wife Hetty, who I trust may be suffered to remain in the State, I give and bequeath three and a half barrels of corn, two hundred weight of Pork, a pair of strong shoes, a suit of clothes, and a blanket each, to be paid them annually—also, an annual hat to Essex, and ten pounds of coffee and twenty of brown sugar.

To my woman servant Nancy the like allowance as to her mother—to Juba (alias Jupiter) the same—to Queen the same—to Johny, my body servant, the same during their respective natural lives.

I confirm to my brother Beverly the slaves I gave him, and for which I have a reconveyance.

I bequeath to John Randolph Clay four hundred dollars annually to complete his education until he shall arrive at the age of twenty-four years, earnestly exhorting him never to eat the bread of idleness or dependence.

I bequeath to my namesake John Randolph Bryan, my gold watch, chain and seals and the choice of my horses—I bequeath to his brother Thomas the choice of two of my horses.

To Wm. Leigh of Halifax I bequeath to him and his heirs forever, all the land on which I live lying between the Owen's ferry road and Carrington's, Cooke's, Lipscomb's and Morton's lines. Also, the books, plate, linen, house-hold and kitchen furniture, liquors, stock, tools, and every thing as it now stands, hereby appointing him my sole executor, and I do desire that he may not be required to give security or to make an inventory of, any thing here, that is, at my mansion house or middle quarter.

B. Dudley all the interest I have, under the will of Mrs. Martha Corran—

My interest under the will of Mrs. Judith Randolph, I desire my executor to sell if he shall see fit, but not otherwise—

The Land above the Owen's Ferry road and the Lower Quarter, and the land I bought of the Read's, to be sold at my ex'or's discretion, and whatever in debts, I give and bequeath to Francis Scott Key and the Rev. Wm. Meade, to be disposed of towards bettering the condition of my manumitted slaves.

I have not included my mother's descendants in my Will, because her husband, besides the whole profits of my late father's estate during the minority of my brother and myself, has contrived to get to himself the Slaves given by my grand father Bland as her marriage portion when my father married her, which slaves were inventoried at my father's death as part of his estate and were as much his as any that he had. One half of them scattered from Maryland to Mississippi, were entitled to freedom at my brother Richard's death, as the others would have been at mine.

Witness my hand and seal,
In presence of
Richard Randolph, jr.
Codicil to this my Will, made the 5th day of December, 1821.

I revoke the bequest to T. B. Dudley, and bequeath the same to my Executor, to whom also I give, in fee simple, all my lots and houses in Farmville, and every other species of property whatever I die possessed of, saving the aforesaid specifications in my Will.

Amelia county.

The reason of the above revocation I have communicated to Wm. J. Barksdale, Esq.

It seems that after the verdict of the jury was rendered, it was ascertained that some of them had acted under a misapprehension. The opponents of the will therefore determined to ask a new trial, but, fortunately for all parties concerned, a compromise to the following effect was made:—The negroes get their liberty and thirty thousand dollars, and the rest of the property goes to the heirs at law.

It seems to be the general impression that this is about as fair an adjustment of the contest as could have been made, and there seems to be a satisfaction equally general that this case, so long pending, and involving so many important interests, has at length been settled to the satisfaction of all concerned. Pet. Int.

NOTICE.—NEW GOODS.

Geo. W. Warren & Co.

HAVE admitted DAVID WHITE, JR. and WILLIAM B. BARRY, as copartners, and will continue the Importing, Jobbing and Retailing of Dry Goods, at 192 Washington street, under the same name as heretofore.

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